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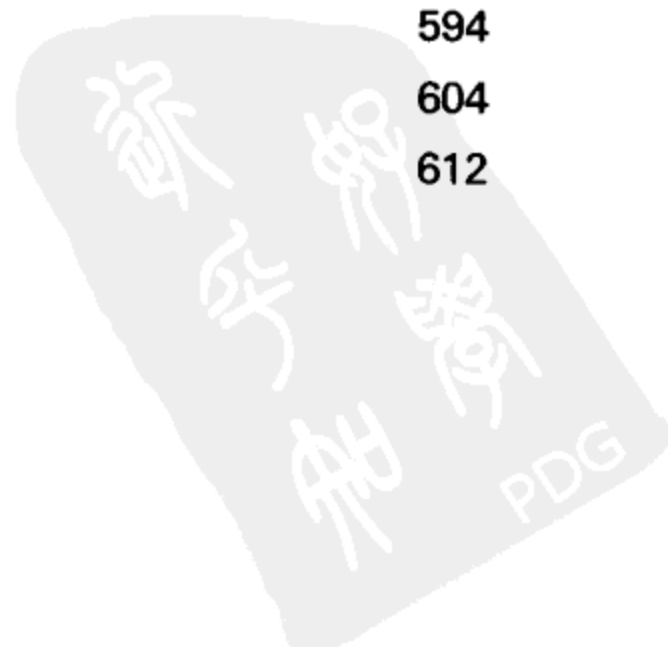
THE SPRING AND
AUTUMN OF Lǚ BUWEI

II



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Views on the Beginning of the World

1. The Beginning of the World

At the time when Heaven and Earth are created, some weightless, clear and subtle materials ascend in the air, thus Heaven comes into being; and some weighty and turbid materials agglutinate together, thus Earth comes into being. Heaven and Earth cooperate with each other, thus various things of the world are created. That can be known by examining the alternation of the hot and cold seasons, the movement of the sun and the moon and the alternation of day and night. And that can be explained with the various shapes and functions of a myriad of things. All things of the world originate with the cooperation between Heaven and Earth, and they all start to grow after they are separated from Heaven and Earth. Knowing that all things are created with the cooperation of Heaven and Earth, and that they all start to grow after they are separated, the order of Heaven and Earth can be maintained. When the order of Heaven and Earth has been maintained, the truth of a myriad of things can be mastered, and their shapes can be understood clearly as well.

Heaven consists of nine parts and Earth consists of nine prefectures. There are nine mountains, nine natural strategic passes, nine big lakes, eight kinds of winds and six main rivers all across the world.



【原文】

何谓九野？中央曰钧天，其星角、亢、氐。东方曰苍天，其星房、心、尾。东北曰变天，其星箕、斗、牵牛。北方曰玄天，其星婺女、虚、危、营室。西北曰幽天，其星东壁、奎、娄。西方曰颢天，其星胃、昂、毕。西南

【今译】

什么叫九野？正中央叫钧天，包含的星宿是角、亢、氐。东方叫苍天，包含的星宿是房、心、尾。东北叫变天，包含的星宿是箕、斗、牵牛。北方叫玄天，包含的星宿是婺女、虚、危、营室。西北叫幽天，包含的星宿是东壁、奎、娄。西方叫颢天，包含的星宿是胃、昂、毕。西南叫朱天，



What are these nine parts of Heaven? The central part is called "the even sky", and the important stars of this part are Jue (α of Virgo), Kang (a group of four stars also belonging to Virgo) and Di (a group of four stars, including α , ι , γ and β of Libra). The eastern part is called "the blue sky", and the important stars of this part are Fang (a group of four stars, including π , ρ , δ and β of Scorpio), Xin (a group of three stars, including σ , α and τ of Scorpio) and Wei (a group of nine stars also belonging to Scorpio). The northeast part is called "the ever-changing sky", and the important stars of this part are Ji (a group of four stars belonging to Sagittarius), Dou (a group of six stars also belonging to Sagittarius) and Qian Niu (a group of stars belonging to Capricornus). The northern part is called "the black sky", and the important stars of this part are Wu Nü (a group of stars belonging to Water Bearer), Xu (a group of stars including β of Water Bearer and α of Equuleus), Wei (a group of three stars, including α of Water Bearer, θ and ϵ of Pegasus) and Ying Shi (a group of two stars, including α and β of Pegasus). The northwest part is called "the dark sky", and the important stars of this part are Dong Bi (a group of three stars, including ν of Pegasus and α of Andromeda), Kui (a group of sixteen stars, nine of which belong to Andromeda and seven of which belong to Pisces) and Lou (a group of three stars— α , β and γ of Aries). The western part is called "the bright sky", and the important stars of this part are Wei (a group of three stars belonging to Aries), Mao (a group of eight stars belonging to Taurus) and Bi (a group of stars also



【原文】

曰朱天，其星觜觿、参、东井。南方曰炎天，其星舆鬼、柳、七星。东南曰阳天，其星张、翼、轸。

何谓九州？河、汉之间为豫州，周也。两河之间为冀州，晋也。河、济之间为兖州，卫也。东方为青州，齐也。泗上为徐州，鲁也。东南为扬州，越也。南方为荊州，楚也。西方为雍州，秦也。北方为幽州，燕也。

【今译】

包含的星宿是觜觿、参、东井。南方叫炎天，包含的星宿是舆鬼、柳、七星。东南叫阳天，包含的星宿是张、翼、轸。

什么叫九州？黄河、汉水之间是豫州，属于周王室。清河和西河之间是冀州，属于晋国。黄河、济水之间是兖州，属于卫国。东方是青州，属于齐国。泗水以南是徐州，属于鲁国。东南是扬州，属于越国。南方是荊州，属于楚国。西方是雍州，属于秦国。北方是幽州，属于燕国。



belonging to Taurus). The southwest part is called "the red sky", and the important stars of this part are Zi Xi (a group of three stars belonging to Taurus), Shen (a group of seven stars belonging to Orion) and Dong Jing (a group of eight stars belonging to Gemini). The southern part is called "the hot sky", and the important stars of this part are Yu Gui (a group of four stars belonging to Cancer), Liu (a group of eight stars belonging to Hydra) and the Seven Stars (a group of stars belonging to Capricornus). The southeast part is called "the sunny sky", and the important stars of this part are Zhang (a group of six stars belonging to Hydra), Yi (a group of twenty-two stars belonging to Hydra and Crater) and Zhen (a group of four stars, including β , γ , δ and ϵ of Corvus).

What are these nine prefectures? The area between the Yellow River and the Han River is called "Yu Zhou", and it belongs to the royal family of the Zhou Dynasty. The area between the Qing River and the Xi River is called "Ji Zhou", and it belongs to the state of Jin. The area between the Yellow River and the Ji River is called "Yan Zhou", and it belongs to the state of Wei. The prefecture located in the east is called "Qing Zhou", and it belongs to the state of Qi. The prefecture south of the Si River is called "Xu Zhou", and it belongs to the state of Lu. The prefecture located in the southeast is called "Yang Zhou", and it belongs to the state of Yue. The prefecture located in the south is called "Jing Zhou", and it belongs to the state of Chu. The prefecture located in the west is called "Yong Zhou", and it belongs to



【原文】

何谓九山？会稽，太山，王屋，首山，太华，岐山，太行，羊肠，孟门。

何谓九塞？大汾，冥阨，荆阮，方城，殽，井陉，令疵，句注，居庸。

何谓九薮？吴之具区，楚之云梦，秦之阳华，晋之大陆，梁之圃田，宋之孟诸，齐之海隅，赵之钜鹿，燕之大昭。

何谓八风？东北曰炎风，东方曰滔风，东南曰熏风，南方曰巨风，西南曰凄风，西方曰飂风，西北曰厉风，北方曰寒风。

【今译】

什么叫九座高山？就是会稽山、泰山、王屋山、首阳山、太华山、岐山、太行山、羊肠山、孟门山。

什么叫九处险隘？就是大汾、冥阨、荆阮、方城、崤、井陉、令疵、句注、居庸。

什么叫九大渊薮？就是吴国的具区、楚国的云梦、秦国的阳华、晋国的大陆、梁国的圃田、宋国的孟诸、齐国的海隅、赵国的钜鹿、燕国的大昭。

什么叫八风？东北风叫炎风，东风叫滔风，东南风叫熏风，南风叫巨风，西南风叫凄风，西风叫飂风，西北风叫厉风，北风叫寒风。



the state of Qin. The prefecture located in the north is called "You Zhou", and it belongs to the state of Yan.

What are these nine huge mountains? They are Kuai Ji Mountain, Tai Mountain, Wang Wu Mountain, Shou Yang Mountain, Tai Hua Mountain, Qi Mountain, Tai Hang Mountain, Yang Chang Mountain and Meng Men Mountain.

What are these nine natural strategic passes? They are Da Fen, Ming Ai, Jing Ruan, Fang Cheng, Xiao, Jing Xing, Ling Ci, Gou Zhu and Ju Yong.

What are these nine great lakes? They are the Ju Qu Lake of the state of Wu, the Yun Meng Lake of the state of Chu, the Yang Hua Lake of the state of Qin, the Da Lu Lake of the state of Jin, the Pu Tian Lake of the state of Liang, the Meng Zhu Lake of the state of Song, the Hai Yu Lake of the state of Qi, the Ju Lu Lake of the state of Zhao and the Da Zhao Lake of the state of Yan.

What are the eight different kinds of winds? The northeasterly is called Yan Feng (which means very hot wind). The easterly is called Tao Feng (which means strong wind originating from the sea). The southeasterly is called Xun Feng (which means gentle wind). The southerly is called Ju Feng (which means very heavy wind). The southwesterly is called Qi Feng (which means very sharp and unmerciful wind). The westerly is called Liu Feng (which means harmfully heavy and sharp wind). The northwesterly is called Li Feng (which means bitterly sharp wind). And the northerly is called Han Feng (which means fiercely chilly wind).



【原文】

何谓六川？河水，赤水，辽水，黑水，江水，淮水。

凡四海之内，东西二万八千里，南北二万六千里，水道八千里，受水者亦八千里，通谷六，名川六百，陆注三千，小水万数。

凡四极之内，东西五亿有九万七千里，南北亦五亿有九万七千里。

极星与天俱游，而天极不移。

冬至日行远道，周行四极，命曰玄明。夏至日行近道，乃参于上。当枢之下无昼夜。白民之南，建木之下，日中无影，呼而无响，盖天地之中也。

天地万物，一人之身也，此之谓大同。众耳目鼻口也，众五谷寒暑

【今译】

什么叫六大河流？就是黄河、赤水、辽河、黑水、长江、淮河。

四海之内，东西跨距为两万八千里，南北跨距为二万六千里。水道八千里，有水的河道也是八千里。最大的河流共有六条，大河共有六百条，内陆河三千条，还有数以万计的小河。

四极之内，东西跨距为五亿零九万七千里，南北跨距同样为五亿零九万七千里。

北极星和天一起运行，而北天极不移动。

冬至这天，太阳运行到距离地球最远的位置，环绕四极旋转，称作玄明。夏至这天，太阳运行到距离地球最近的位置，正午时分刚好在人头顶上。南北两极不分昼夜。在白民国以南，建木的下面，中午不能形成影子，呼叫时没有声音，因为这里是天地的中心。

天地万物，如同一个人的身体，这就叫大同。耳、目、鼻、口，五谷、



What are these six big rivers? They are the Yellow River, the Red River, the Liao River, the Black River, the Yangtze River and the Huai River.

Within the Four Seas, the total land spans twenty-eight thousand *li* from east to west and twenty-six thousand *li* from north to south. The length of all the watercourses is eight thousand *li* and the total sum of all the river lengths is also eight thousand *li*. There are also six great basins, six hundred famous rivers, three thousand inland rivers and tens of thousands of small rivers.

Within the Four Poles, the world spans five hundred million and ninety-seven thousand *li* from east to west, and it spans five hundred million and ninety-seven thousand *li* from north to south as well.

The polar star is moving along with the sky, but the North Pole of the sky does not change its place at all.

On the day of the Winter Solstice, the sun moves to the aphelion, passes the four poles of the sky by turns and at that time, the North Pole receives almost no sunlight. On the day of the Summer Solstice, the sun moves to the perihelion, and at noon it is directly above our heads in the middle of the sky. The North Pole is bright around the clock, but the South Pole is dark in the meantime. The white people live right at the centre of the world, under the God Tree. They leave no shadows at noon, and there is no echo when they shout loudly.

The relationship between Heaven, Earth and a myriad of things of the world is just like the component parts of the



【原文】

也，此之谓众异。则万物备也。天斟万物，圣人览焉，以观其类。解在乎天地之所以形，雷电之所以生，阴阳材物之精，人民禽兽之所安平。

【今译】

寒暑，这些叫众异。这样一来，万物就齐备了。上天创造万物，圣人考察并了解它们。对这个道理的解释体现在天地之所以形成，雷电之所以发生，阴阳变化生成万物，人民、禽兽得到安宁、太平等方面。

应同

【原文】

二曰——

凡帝王者之将兴也，天必先见祥乎下民。黄帝之时，天先见大螾大蝼，黄帝曰：“土气胜。”土气胜，故其色尚黄，其事则土。及禹之时，天先见草木秋冬不杀，禹曰：“木气胜。”木气胜，故其色尚青，其事则木。及

【今译】

大凡帝王即将兴起的时候，上天必定先向人间展示吉祥的征兆。黄帝的时候，上天先显现出大蚯蚓大蝼蛄，黄帝说：“这表明土德旺盛。”土德旺盛，所以崇尚黄色，做事取法土德。到夏禹的时候，上天先显现出草木秋冬时节不凋零的迹象，夏禹说：“这表明木德旺盛。”木德旺盛，所以崇尚青色，做事取法木德。到汤的时候，上天先显现水中生出刀剑



body of a person being united, and this is known as Great Harmony. On the other hand, there are different organs such as the ear, the eye, the nose and the mouth, as well as different crops and the hot and cold seasons, and this is known as Diversity. Thus, various things are in existence. Heaven creates a myriad of things and sages examine and master them. That can be explained by the origin of Heaven and Earth, the occurrence of thunder and lightning, the creation of a myriad of things and the peaceful lives of people and creatures as well.

2. On Responding to Congeners

Whenever a Son of Heaven is arising, Heaven must show some auspicious omens to the ordinary world. At the time of the Yellow King, abnormally huge earthworms and mole crickets showed up out of the will of Heaven. The Yellow King said, "Well, it shows that the Element of Earth is prevailing." Since the Element of Earth was prevailing, people of the Yellow King's time respected the colour yellow, and everything was done in accordance with the Element of Earth. At the time of Yu of the Xia Dynasty, plants thrived even during autumn and winter out of the will of Heaven. Yu said, "Well, it shows that the Element of Wood is prevailing." Since the Element of Wood was prevailing, people of that time respected the colour green, and everything was done in accordance with the Element of Wood. When it came to the time of Tang, images of weapons



【原文】

汤之时，天先见金刃生于水，汤曰：“金气胜。”金气胜，故其色尚白，其事则金。及文王之时，天先见火，赤乌衔丹书集于周社，文王曰：“火气胜。”火气胜，故其色尚赤，其事则火。代火者必将水，天且先见水气胜，水气胜，故其色尚黑，其事则水。水气至而不知，数备，将徙于土。天为者时，而不助农于下。类固相召，气同则合，声比则应。鼓宫而宫动，鼓

【今译】

的迹象，商汤说：“这表明金德旺盛。”金德旺盛，所以崇尚白色，做事取法金德。到周文王的时候，上天先显出火光，然后有一只红色乌鸦衔着红色的文书栖息在周的社庙上。周文王说：“这表明火德旺盛。”火德旺盛，所以崇尚红色，做事取法火德。代替火的必将是水，上天将先显现水德旺盛的迹象。水德旺盛，所以新王朝应该崇尚黑色，做事应该取法水德。如果水德到来，却不知气数已经具备，从而取法水德，气数将会转移到土德。上天有四时的运行，但并不改变四时的顺序来促进农事。同类的事物互相召引，相同的气味互相投合，相同的声音互相应和。敲击宫，就会发出宫声；敲击角，就会发出角声。往平地上浇水，水会流向



such as knife and sword appeared in the water out of the will of Heaven. Tang said, "Well, it shows that the Element of Metal is prevailing." Since the Element of Metal was prevailing, people of Tang's time respected the colour white, and everything was done in accordance with the Element of Metal. When it came to the time of King Wen, there was fire in the sky, and then a red crow carrying a red paper was seen perched on the roof of the ancestral temple of the Zhou Dynasty. King Wen announced, "Look, it shows that the Element of Fire is prevailing." Since the Element of Fire was prevailing, people of King Wen's time respected the colour red, and everything was done in accordance with the Element of Fire. The element that replaces the Element of Fire must be the Element of Water. Omens of water at first must show up out of the will of Heaven. When the Element of Water was prevailing, people of the new dynasty were to respect the colour black, and everything was to be done in accordance with the Element of Water. If people did not realize that the Element of Water was prevailing, they could not know that they should all act according to the Element of Water, and thus, it would turn to the Element of Earth. The Five Elements appear by turns according to the will of Heaven. However, they will not change their order to facilitate farming affairs. Congener things assemble together, congener smells mix together, and congener sounds respond to each other. And similar sounds put together are in harmony with each other. When Gong is played, it will give rise to the tone of Gong; when Jue is played, it will give rise to the tone of



【原文】

角而角动。平地注水，水流湿。均薪施火，火就燥。山云草莽，水云角觶，旱云烟火，雨云水波，无不皆类其所生以示人。故以龙致雨，以形逐影。师之所处，必生棘楚。祸福之所自来，众人以为命，安知其所。

夫覆巢毁卵，则凤凰不至；剖兽食胎，则麒麟不来；乾泽涸渔，则龟龙不往。物之从同，不可为记。子不遮乎亲，臣不遮乎君。君同则来，异则去。故君虽尊，以白为黑，臣不能听；父虽亲，以黑为白，子不能从。

【今译】

潮湿的地方；把柴草铺放均匀后点火，火先在干燥的地方燃烧。山上的云呈现草莽状，水上的云呈现鱼鳞状，干旱时的云看上去像燃烧的烟火，阴雨时的云看上去像荡漾的水波。它们都根据各自赖以生存的环境显示出不同的迹象。所以龙能招来雨，影子总是伴随着形体。大军所到的地方，必定生长荆棘。祸福的到来，一般人都认为是“命”，他们哪能知道祸福的由来。

打翻鸟巢、打碎鸟卵，凤凰就不会来；剖开兽腹吃掉它们的胚胎，麒麟就不会来；排干湖泽里的水来捕鱼，龟龙就不会来。物以类聚的情形，难以计数。儿子不会被父亲遏制，臣子不会被君主遏制。志同道合就在一起，否则就离开。因此，君主虽然尊贵，如果他把白当成黑，臣子便不能听从；父亲虽然是至亲，如果他把黑当成白，儿子便不能顺从。



Jue. When water is poured on the even ground, it will flow to the wet area; when fire is lit under evenly spread firewood, the dry firewood will burn first. Clouds among mountains look like thick grasses, those above the surface of water look like fish scales, those that appear during drought periods look like fire, and those that appear during the rainy season look like waves. They all look similar to the circumstances under which they occur. So, dragons can bring rain and shadows always follow the objects. Places where huge military actions have been taken will surely be covered with thorn bushes. As to the occurrence of good fortunes and misfortunes, the common people are likely to attribute it to fate. How could they understand the reason for it?

If people living in an area often overturn birds' nests and smash their eggs intentionally, the phoenix will not come to that place; if people living in an area often disembowel animals to eat their embryos, the Qi Lin (a mythical unicorn in Chinese legends) will not come to that place; if people living in an area often drain off pond and lake water to catch fish, dragons will not come to that place. There are uncountable phenomena showing that congener things always congregate. Fathers cannot restrain their own sons and similarly, a sovereign cannot restrain his court officials in this respect. People will get together if they are of a common purpose. Otherwise, they will separate and go their different ways. Hence, even though a sovereign is very powerful, if he takes white for black, the court officials should not agree with him unquestioningly; even though the father is the



【原文】

黄帝曰：“芒芒昧昧，因天之威，与元同气。”故曰同气贤于同义，同义贤于同力，同力贤于同居，同居贤于同名。帝者同气，王者同义，霸者同力，勤者同居则薄矣，亡者同名则粗矣。其智弥粗者，其所同弥粗；其智弥精者，其所同弥精，故凡用意不可不精。夫精，五帝三王之所以成也。成齐类同皆有合，故尧为善而众善至，桀为非而众非来。《商箴》云：“天

【今译】

黄帝说：“广大无边，顺应上天的威德，具备天地原初时的气息。”所以说同气超过同义，同义超过同力，同力超过同居，同居超过同名。与天地具有相同元气的人能够称帝，用仁义统一人民的能够称王，用武力统一人民的能够称霸，事必躬亲的君主与人共同生活在一起，然而他们的德行已经是很浅薄了，亡国的君主徒有君主的虚名，而无其实。智慧越低劣的人，与他和同的人就越低劣；智慧越精微的人，与他和同的人就越精微。因此，用心不可不精微。用心精微，是五帝、三王之所以成就帝业的原因。物以类聚、人以群分，所以，尧做好事，所有的好事都找上门



closest relative, if he takes black for white, the son should not agree with him unquestioningly. The Yellow King said, "Our world is immeasurably vast, therefore, it is necessary for us to know how to conform to the authority of Heaven and how to regain the original vitality of both Heaven and Earth." So, it is said that maintaining the same vital energy is better than upholding the same standard of righteousness, upholding the same standard of righteousness is better than possessing the same power, possessing the same power is better than living together, and living together is better than sharing the same title. A sovereign who shares the same vitality as Heaven and Earth can unify the whole world and become a Di. A sovereign who can unify the people with his benevolence and righteousness can become a King. A sovereign who can unify the people with his military power can become one of the Lord-protectors. A sovereign who handles all government affairs in person will live among his people. Nevertheless, his virtues are superficial. And a sovereign who will be toppled and whose state will be ruined exists in name only. For people whose intelligence is inferior, their partners' intelligence must be inferior too. For people whose intelligence is profound and subtle, their partners' intelligence must be profound and subtle as well. So, people should weigh all things profoundly and scrupulously. Weighing things profoundly and scrupulously also accounts for the great achievements of the Five Di Ancestors and the Three King Ancestors. Birds of a feather flock together and people of the same kind get together. Yao was very kind.



【原文】

降灾布祥，并有其职”，以言祸福人或召之也。故国乱非独乱也，又必召寇。独乱未必亡也，召寇则无以存矣。

凡兵之用也，用于利，用于义。攻乱则脆，脆则攻者利。攻乱则义，义则攻者荣。荣且利，中主犹且为之，况于贤主乎？故割地宝器，卑辞屈服，不足以止攻，惟治为足。治则为利者不攻矣，为名者不伐矣。凡人之攻伐也，非为利则因为名也，名实不得，国虽强大者，曷为攻矣？解

【今译】

来；桀干坏事，所有的坏事都聚拢在他身上。《商箴》中说：“上天降临灾祸布施吉祥，都是人的所作所为招致的。”也就是说，祸福都是人招致的。所以，国家混乱不仅仅局限在内部，又必定招致敌寇入侵。仅仅是国内出现混乱未必会灭亡，但招致了敌寇入侵，就无法幸免了。

凡是用兵作战，或者为利，或是为义。攻打混乱的国家就很容易让它屈服，敌国屈服，进攻的国家就得利；攻打混乱的国家就是正义的，正义的战争，进攻的国家就荣耀。既荣耀又能得利，平庸的君主尚且会这样做，何况是贤明的君主呢？所以，割让土地，献出宝器，言辞谦卑，对敌人屈服，都不足以制止别国的进攻，只有国家治理得好才足以制止。国家治理得好，图利的就不敢来进攻，图名的也不会来讨伐。大凡人们攻打别的国家，不为利就是为名。如果名利都不能得到，即便国力强



Therefore, all sorts of good fortunes gathered around him. Jie was very tyrannical. Therefore, all kinds of misfortunes occurred to him. It is said in *Shangzhen*, "Good fortunes and misfortunes occur out of the will of Heaven, nevertheless, they are all incurred by the was conducts of human beings." So, when a state is falling into disorder, it will definitely lead to aggression by foreign invaders. The state might not die out if the disorder is limited within its territory. However, when aggression by foreign invaders occurs, it will definitely be toppled—there will be no narrow escape.

All military actions are carried out either to take advantage of the enemy state or to defend the principle of righteousness. If a disorderly state is attacked, it is always easy to subdue it. When it is subdued, the attacking state can benefit from it. If a disorderly state is attacked, it is always righteous to do so. When the war is righteous, it is honourable for the attacking state to take military actions. When both honour and benefits can be gained, even mediocre sovereigns will be likely to take such military actions, let alone the sensible and wise ones. Hence, it is of no use to cede territory, give up treasures, talk humbly or yield to the intruders to stop the aggression; the only thing that is powerful enough to stop aggression is to put the state in order. If a state is well organized, nobody will attack it for the sake of fame or benefits. When people plan to attack another state, they are normally doing it for either fame or for benefits. If they know for sure that they will not get what they want, they will not launch the attack—even though they



【原文】

在乎史墨来而辍不袭卫，赵简子可谓知动静矣。

【今译】

大，又怎会发起进攻？史墨去卫国了解情况回来后，赵简子就停止攻打卫国就是一个很好的例子，赵简子可以说是懂得在不同时机下采取不同的行动了。

去尤

【原文】

三曰——

世之听者，多有所尤，多有所尤则听必悖矣。所以尤者多故，其要必因人所喜，与因人所恶。东面望者不见西墙，南乡视者不睹北方，意有所在也。

人有亡铁者，意其邻之子，视其行步窃铁也，颜色窃铁也，言语窃铁也，动作态度无为而不窃铁也。相其谷而得其铁，他日复见其邻之子，

【今译】

世人听别人的话，自己的理解往往与别人的原意有所出入。有所出入，就必定会背离别人的本意。导致出入的原因很多，但最关键的还是受听者个人好恶的左右。向东望，看不见西墙；朝南看，望不见北方，那是因为心意首先已经有了偏向。

有一个人丢了一把斧子，怀疑是邻居的儿子偷的。看他走路的姿势，像是偷斧子的；看他脸上的神情，像是偷斧子的；听他说话的声音，像是偷斧子的；看他的举止神态，没有一样不像是偷斧子的。他在翻动谷堆的时候，找到了那把斧子。几天后又看见邻居的儿子，举止神态，



are strong and powerful enough. When Shi Mo returned from the state of Zhao after collecting information on the actual conditions of that state, Zhao Jianzi abandoned his plan to attack Wei. That is a good example. Zhao Jianzi really knew how and when to adapt military actions according to the circumstances.

3. On Getting Rid of Excrescences

While listening to others, there are normally some discrepancies between our own comprehension and the speaker's original meaning. When discrepancies exist, the original meaning of the speaker will be altered. There are many factors leading to these kinds of discrepancies, and the most crucial of them is the inclination of the listener. Looking towards the east, you cannot see the west wall; looking towards the south, you cannot see what is happening in the north because your heart is preoccupied with something else.

Once upon a time, there was a man who had lost an axe; he suspected that his neighbour's son had stolen it. Judging from his gait, it seemed that he had stolen the axe; judging from his countenance, it seemed that he had stolen the axe; judging from the way he spoke, it seemed that he had stolen the axe; judging from his behaviour, all the indications were that he was the one who had stolen the axe. However, the man found his axe when he was inspecting the valley. Several days later, he came upon his neighbour's son again. To his surprise, the son did not walk, look, speak or behave like a



【原文】

动作态度无似窃铁者。其邻之子非变也，己则变矣。变也者无他，有所尤也。

邾之故法，为甲裳以帛。公息忌谓邾君曰：“不若以组。凡甲之所以为固者，以满窍也。今窍满矣，而任力者半耳。且组则不然，窍满则尽任力矣。”邾君以为然，曰：“将何所以得组也？”公息忌对曰：“上用之则民为之矣。”邾君曰：“善。”下令，令官为甲必以组。公息忌知说之行也，因令其家皆为组。人有伤之者曰：“公息忌之所以欲用组者，其家多为组也。”邾君不说，于是复下令，令官为甲无以组。此邾君之有所尤也。为甲以组而便，公息忌虽多为组何伤也？以组不便，公息忌虽无

【今译】

没有一样像偷过斧子的。邻居的儿子并没有改变，而是那人自己变了。使他改变的原因不是别的，而是他心中原来就有偏向。

按照邾国的惯例，他们用帛来连缀铠甲。公息忌对邾国国君说：“不如用丝绳连缀。铠甲之所以牢固，是因为所有连缀的缝隙都塞满了。现在连缀铠甲的缝隙虽然塞满了，可是它承受的力却只有一半。然而用丝绳连缀却不同，缝隙塞满后，还能承受全部力量。”邾国国君觉得他说得对，问道：“从哪里弄到丝绳呢？”公息忌回答说：“君主使用丝绳，人民自然就会制造它。”邾国国君说：“好！”于是下达一道命令，让官吏统统用丝绳连缀铠甲。公息忌知道自己的主张被采纳了，就让他家的人都制造丝绳。有人在国君面前诋毁他说：“公息忌之所以想使用丝绳，那是因为他家的人多数都在制造丝绳。”邾国国君很不高兴，于是又下达命令，让官吏停止用丝绳连缀铠甲。这是邾国国君自己心里先有了一个意向的原因。假如用丝绳连缀铠甲的确有益，即便公息忌制造了大量的丝绳，又有什么害处？假如用丝绳连缀没有益处，即便公息忌



thief any more. But the son of his neighbour had not changed. It was he himself that had changed. The reason for his change lay in the fact that his heart was preoccupied with bias.

According to the traditions of the state of Zhu, people usually use silk fabrics to link armour plating. Gongxi Ji once told the sovereign of Zhu, "It is better to use silk string instead of silk fabrics. Armour can be made sturdy only when all those small holes are filled. If we use fabrics, there is no problem in filling those holes, but the armour made this way can only bear half the tensile stress. If silk string is used, not only can all the holes be filled, but the armour can also bear the full tensile stress." The sovereign of Zhu thought that was a good idea and he asked, "How can I get the silk string then?" Gongxi Ji replied, "If Your Majesty starts using silk string yourself, the people will make it spontaneously." "Great!" said the sovereign of Zhu. He then issued an order for all his officers to use silk string to link the armour plating. Gongxi Ji knew that his advice was followed and spreaded across the state, so he told his family to make string. Someone slandered Gongxi Ji in front of the sovereign and said, "Gongxi Ji wanted to use silk string to link armour because most of his family members are manufacturing string." The sovereign of Zhu was very unhappy with Gongxi Ji, so he recalled his order and put a stop to the officers using silk string to make armour. That also happened because there was bias in the heart of the sovereign of Zhu. If string proved to be really effective in the making of armour, would it be



【原文】

组，亦何益也？为组与不为组，不足以累公息忌之说。用组之心，不可不察也。

鲁有恶者，其父出而见商咄，反而告其邻曰：“商咄不若吾子矣。”且其子至恶也，商咄至美也。彼以至美不如至恶，尤乎爱也。故知美之恶，知恶之美，然后能知美恶矣。庄子曰：“以瓦投者翔，以钩投者战，以黄金投者殆。其祥一也，而有所殆者，必外有所重者也。外有所重者，泄盖内掘。”鲁人可谓外有重矣。

解在乎齐人之欲得金也，及秦墨者之相妒也，皆有所乎尤也。老聃

【今译】

没有制造丝绳，又有什么好处？公息忌是否制造丝绳，都不足以损害他的主张。使用丝绳的本意，不可不明察。

鲁国有个人非常丑，他父亲出门看见了商咄，回来告诉邻居说：“商咄不如我儿子漂亮。”然而他儿子是最丑的，而商咄却是最美的。他认为最漂亮的不如最丑的，是由于被自己的偏爱所局限。所以，知道漂亮可以被当作丑陋，丑陋可以被当作漂亮，然后就能知道漂亮与丑陋了。《庄子》说：“用瓦片作赌注的，内心坦然；用钩作赌注的，心里发慌；用黄金作赌注的，就会非常紧张。在赌技相同的情况下，心情极为紧张的，必然是因为用珍贵的东西作赌注。用珍重的东西作赌注，技艺就会变得拙劣。”那个鲁国人就是太看重自己的儿子了。

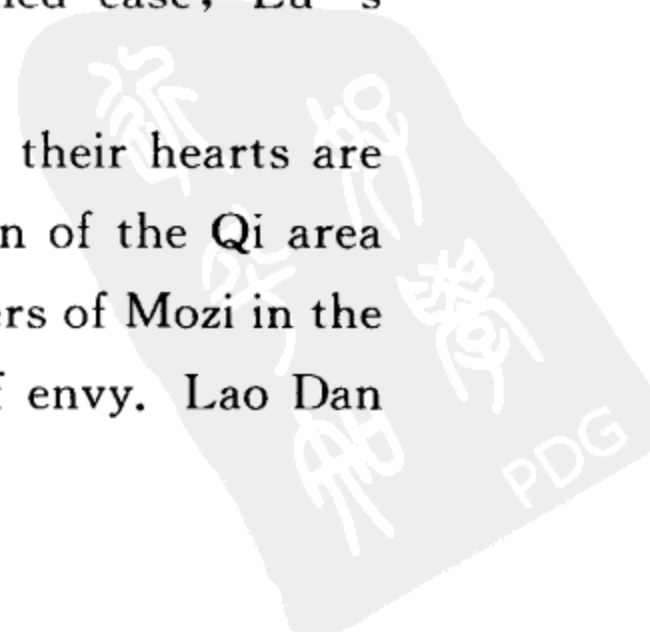
齐国人想得到金子，以及秦国的墨派学者互相嫉妒，都体现了这一点，都是因为心中先有了偏向。老聃就懂得这个道理。他像一棵树一



harmful even though Gongxi Ji's family might make a huge amount of string? If string proved to be useless, would it be of any benefit even though Gongxi Ji's family had not made string at all? Whether Gongxi Ji's family manufactures silk string or not should not pose any influence on his advice. The original reason for using silk string should be scrutinized.

There was once an extremely ugly person in the state of Lu. Once his father met Shang Duo when he went out. The father came back and told his neighbours, "Surely Shang Duo is not as handsome as my son." As a matter of fact, Shang Duo was the most handsome of men and his son was the ugliest of them. Nonetheless, owing to the love for his son, the father considered him to be more handsome than the most handsome person. Hence, whoever knows that handsome can be taken for ugly and ugly can be taken for handsome will really know something about the states of attractiveness and ugliness. Zhuangzi said, "Staking a piece of tile, you will feel very composed; staking a hook, you will feel a little nervous; staking a gold bar, you will become extremely anxious. In this case, your skills remain the same. Nonetheless, you become nervous because valuable things are used as a wager in gambling. When valuable things are used as wagers, you will become clumsy." In the above-mentioned case, Lu's father had overestimated his own son.

People usually behave ridiculously when their hearts are preoccupied with bias. For instance, the man of the Qi area looked forward to obtaining gold, and followers of Mozi in the state of Qin used to attack each other out of envy. Lao Dan





【原文】

则得之矣。若植木而立乎独，必不合于俗，则何可扩矣。

【今译】

样特立独行，必定不合世俗，还能有什么东西扰乱他的内心呢？

听言

【原文】

四曰——

听言不可不察。不察则善不善不分。善不善不分，乱莫大焉。三代分善不善，故王。今天下弥衰，圣王之道废绝。世主多盛其欢乐，大其钟鼓，侈其台榭苑囿，以夺人财；轻用民死，以行其忿；老弱冻馁，夭折壮狡，汔尽穷屈，加以死虏；攻无罪之国以索地，诛不辜之民以求利；而欲宗庙之安也，社稷之不危也，不亦难乎？今人曰：“某氏多货，其室培

【今译】

听话不可不加以审察；不加审察，就不能分辨好坏。所有祸乱当中，没有比不能分辨好坏更大的了。夏、商、周三代能分辨好坏，所以称王天下。如今世道更加衰微，圣王之道已经废弃灭绝。世上的君主尽情寻欢作乐，制造硕大的钟鼓乐器，修建豪华的台榭园林，耗尽人民的钱财；他们随随便便让人民去送死，来发泄自己的愤怒。年老体弱的人受冻挨饿，强壮有力的人夭折或者被折磨得走投无路，还要遭受死亡和被俘的威胁。攻打无罪的国家来掠取土地，诛杀无辜的人民来夺取利益，却希望宗庙平安，国家安全，不是很难吗？假如有人说：“某某人有



knew that well, so anything he did was natural and free from vulgarity like a tree. How could he be distracted with external things?

4. On Listening to the Opinions of Others

It is always necessary to examine what you have heard to see whether it is true to reality or not. Otherwise, you cannot tell right from wrong. And among disasters, nothing could be worse than not being able to tell right from wrong. The founders of the Xia Dynasty, the Shang Dynasty and the Zhou Dynasty could tell right from wrong, so they unified the world. At present, public morals are deteriorating. Moreover, principles held by sage sovereigns are no longer in existence. Contemporary sovereigns are addicted to all kinds of pleasures to entertain themselves. Therefore, huge bells and drums are made, and magnificent palaces and gardens are built. As a result, the financial resources of the common people are used up. Moreover, in order to give vent to their private wrath, without serious consideration they send their people to die for nothing. The old suffer from hunger and cold, and the middle-aged either die young or are driven from pillar to post. Besides, they face the threat of being held captive or even death. Casting a greedy eye on the territories of other states, the contemporary sovereigns would launch military actions against innocent states, and in order to seek more benefits, they would not hesitate to kill innocent people. Under such circumstances, isn't it difficult for them



【原文】

湿，守狗死，其势可穴也”，则必非之矣。曰：“某国饥，其城郭庳，其守具寡，可袭而篡之”，则不非之，乃不知类矣。《周书》曰：“往者不可及，来者不可待，贤明其世，谓之天子。”故当今之世，有能分善不善者，其王不难矣。善不善本于义，不于爱，爱利之为道大矣。夫流于海者，行之旬月，见似人者而喜矣。及其期年也，见其所尝见物于中国者而喜矣。夫去人滋久，而思人滋深欤！乱世之民，其去圣王亦久矣。其愿见之，日

【今译】

很多财宝，他家屋子后墙潮湿，看家狗死了，这是挖墙打洞的好机会。”

那人们一定会责备他。如果有人说：“某某国遇到饥荒，它的城墙低矮，防守器具很少，可以偷袭并夺取它。”人们却不会责备他，这就是不知道类比。《周书》中说：“已经逝去的不能追回，还没有到来的不可等待，能使世道贤明的，就叫天子。”因此，当今世上如果有能分辨好坏的人，他就不难成就王业。好与坏的关键在于爱护百姓，在于为百姓谋利益，爱与利是非常伟大的原则。在海上漂泊了一个月的人，看到像人的东西就会很高兴。等漂泊了一年后，看到曾经在中原各国见到过的东西就会很高兴。离开人越久，就越思念人啊！乱世的人民已经很久没有见



to safeguard their ancestral temples and stabilize their states? Suppose someone said, "This fellow has a lot of treasures at home. Now that the back wall of his house has been damaged by moisture and his watchdog was dead, it should be an ideal opportunity to dig a hole in the wall and break into his house." Certainly everyone would condemn him. On the other hand, if we heard someone say, "Look, that state is suffering from a severe famine. Its fortifications are weak and they do not have enough weapons to protect themselves. We should take this advantage to attack it and take its territory." No one would condemn him. Why? Though people know very little about analogizing, it is said in *Zhoushu*, "The past cannot be brought back and a bright future cannot be obtained simply by waiting. One who can rectify the morals of that time to make them good again should be addressed as the Son of Heaven." Hence, if there really is someone who can tell right from wrong, it is not difficult for him to unify the world and become a Son of Heaven. The crucial factor in this case is to take good care of the common people and provide them with as many benefits as possible. Taking good care of them and providing them with benefits should be the two greatest principles. Suppose that one had been alone at sea for about one month, he would be more than happy when a human-like figure could be caught in sight; if he had been sailing for one year, he would be more than happy to see any subject he had ever seen in the states of the central part of China. The longer one is cut off from the rest of the world, the more he hopes to rejoin the crowd. People of this troubled age have



【原文】

夜无间，故贤王秀士之欲忧黔首者，不可不务也。

功先名，事先功，言先事。不知事恶能听言？不知情恶能当言？其与人穀言也，其有辩乎？其无辩乎？造父始习于大豆，蠡门始习于甘蝇，御大豆，射甘蝇，而不徙人以为性者也。不徙之，所以致远追急也，所以除害禁暴也。凡人亦必有所习其心，然后能听说。不习其心，习之于学问。不学而能听说者，古今无有也。解在乎白圭之非惠子也，公孙

【今译】

到圣明的君主了。他们对圣明的君主的渴望，日夜都没停止过。所以，那些想为百姓分忧的贤明君主和杰出人士，不可不努力啊。

功绩出现在名声之前，事情出现在功绩之前，言论出现在事情之前。不了解事情的真相，怎能听信别人的言论？不了解实情，怎能知道言论与事实是否相符？人言与鸟语，有区别，还是没有区别？造父最早跟随大豆学习驾车，蠡门最早跟随甘蝇学习射箭，跟大豆学习驾车，跟甘蝇学习射箭，专心不渝，以此作为自己的品性。专心不渝，所以能到达远方的目的地、追赶狂奔的人或者野兽，所以能制止暴虐、为民除害。人都一定要修养自己的心性，然后才能正确听取别人的话。即便不修养自己的心性，也要学习。不学习而能正确听取别人的话的人，从古到今都不曾有过。白圭非难惠子、公孙龙以消除战争以及应付秦赵的空洛盟约劝说燕昭王、孔穿非议公孙龙、翟翦责难惠子制订的法令等，都



not had a sage sovereign for a long time. Therefore, they long for this kind of sovereign day and night. Hence, the outstanding elites concerned with easing the burdens of the world's common people must take that into serious consideration and exert themselves to act accordingly.

Great achievements should be accomplished before you can gain fame, concrete actions should be taken before you can accomplish great achievements, and you should set forth your arguments first before you take concrete actions. If you do not know anything about the actual conditions of things, how could you trust what others say? If you do not carry out any investigation into the real situation, how could you know whether the others' words are true or not? As to human language and that of the birds, are there any difference between the two of them? Are they just the same? Zao Fu learned the skill of driving with Da Dou. Pang Men learned the technique of archery with Gan Ying. Both of them had been deeply involved in learning and practised very hard, so they could reach distant destinations and catch up with other human beings or animals no matter how fast they could run. They could also prevent ferocious activities and remove all threats of violence to the common people. Human beings should cultivate their temperaments carefully, then they can listen to and comprehend others correctly. Even if they do not want to cultivate their temperaments, they should at least learn something. In the human history, there has been no such precedent that someone could listen to and comprehend others correctly without learning something as well. For



【原文】

龙之说燕昭王以偃兵及应空洛之遇也，孔穿之议公孙龙，翟翦之难惠子之法。此四士者之议，皆多故矣，不可不独论。

【今译】

体现了这一点。这四个人的议论，都包含着充足的理由，不可不详加辨察。

谨听

【原文】

五曰——

昔者禹一沐而三捉发，一食而三起，以礼有道之士，通乎己之不足也。通乎己之不足，则不与物争矣。愉易平静以待之，使夫自得之；因然而然之，使夫自言之。亡国之主反此，乃自贤而少人，少人则说者持容而不极，听者自多而不得，虽有天下何益焉？是乃冥之昭，乱之定，毁

【今译】

从前禹洗一次头要多次握住头发停下来，吃一顿饭要多次站起身，来依照礼节对待有道之士，来通达自己的不足之处。通达自己的不足之处，就不与外物相争了。圣明的君主愉悦而平易地对待有道之士，使他们各得其所；顺其自然，让他们畅所欲言。亡国的君主却恰巧相反，他们认为自己贤能而轻视别人。轻视别人，游说的人就矜持而不竭力劝说。听别人的话时只看重自己的意见，就会一无所得。这样一来，即使拥有天下，又有什么用？这就是把昏暗当作光明，把混乱当作安定，



instance, the way Bai Gui rebuked Huizi, the way Gongsun Long persuaded King Zhao of Yan to end warfare and advised him how to deal with the Agreement of Kong Luo (made between Qin and Zhao), the way Kong Chuan attacked Gongsun Long and the way Zhai Jian criticised the law rectified by Huizi can all reflect this point of view. The arguments of these four people were all warranted. Therefore, attention must be paid to it.

5. On Listening to Others Cautiously

Yu was forced to stop frequently while taking a shower, and it was also common for him to be disturbed several times during each meal as he was engaged with intellectuals according to the rules of propriety. This allowed him to realize that he was not omnipotent in all fields, and realizing this meant that he would not vie with external things any more. Sage sovereigns treated intellectuals amiably and let them remain in their places. They would not interfere with intellectuals' affairs but let them express themselves freely. In contrast, sovereigns about to be toppled and those whose states face ruin sooner or later always regard themselves as sensible and talented, and look down upon others. As a result, the persuasive talkers would rather not attempt to reason with them. These sovereigns only lay stress on their own opinions, and others' viewpoints will be totally overlooked. Thus, all their efforts will result in failure. If this is the case, will it be of any use even though they might



【原文】

之成，危之宁，故殷、周以亡，比干以死，悖而不足以举。故人主之性，莫过乎所疑，而过于其所不疑；不过乎所不知，而过于其所以知。故虽不疑，虽已知，必察之以法，揆之以量，验之以数。若此则是非无所失，而举措无所过矣。

夫尧恶得贤天下而试舜？舜恶得贤天下而试禹？断之于耳而已矣。耳之可以断也，反性命之情也。今夫惑者，非知反性命之情，其次非知观于五帝、三王之所以成也，则奚自知其世之不可也？奚自知其身之不逮也？太上知之，其次知其不知。不知则问，不能则学。《周箴》

【今译】

把毁坏当作成功，把危险当作安宁。所以商朝和周朝都因此而灭亡了，比干因此被处死，这样悖乱的事情举不胜举。所以，君主通常不会在自己有所怀疑的地方犯过错，而是在自己确定无疑的地方犯过错；不会在有所不知的领域犯过错，而是在自己无所不知的领域犯过错。因此，即便是自己不怀疑的，即便是已知的，也一定要按照法度加以考察，按照标准加以检测，并用定数加以验证。这样一来，是非就不会判断错误，举止就也没有过失。

尧为什么能贤明于天下而任用舜？舜为什么能贤明于天下而任用了禹？他们也不过是根据自己的耳闻做出决断而已。凭耳朵可以决断，是由于能返回生命的本性。现今那些昏惑的人，不知道返回生命的本性，其次不知道观察五帝、三王之所以成就大业的原因，又如何知道自己所处的世道不好？如何知道自己不如五帝、三王？最好是知道返回生命的本性，其次是知道自己有所不知。有所不知就要问，不懂就要



own the whole world? That is nothing but regarding darkness as light, regarding chaos as peace, regarding devastation as success and regarding danger as safety. That accounts for the perdition of the Shang Dynasty, the Zhou Dynasty and the execution of Bi Gan as well. These kinds of instances are uncountable. Sovereigns normally make mistakes in fields where they think of themselves as versatile and are sure of their capabilities, instead of in fields where they consider themselves laymen and are in cautious doubt of their own abilities. So, even though you know something for sure, it is still necessary to examine it according to the law, check it according to the fixed standards and validate it according to destiny. Thus you will not make any mistake in telling right from wrong and unsuitable conduct can be avoided.

Why was Yao so sensible that he devolved his authority over the world to Shun? Why was Shun so sensible that he devolved his authority over the world to Yu? They made such decisions according to what they had heard of them. They could judge people by what they had heard of them because they know how to maintain the inborn nature. The fatuous sovereigns of the present time do not know how to maintain the inborn nature. In addition, do they understand how the Five Di Ancestors and the Three King Ancestors could accomplish such great achievements? For them, the best thing would be to return to their inborn nature, and the second best would be to realize that there are still some things they do not know. They should investigate the things they do not know, and they should learn to enrich their knowledge,



【原文】

曰：“夫自念斯，学德未暮。”学贤问，三代之所以昌也。不知而自以为知，百祸之宗也。名不徒立，功不自成，国不虚存，必有贤者。贤者之道，牟而难知，妙而难见。故见贤者而不耸则不惕于心，不惕于心则知之不深。不深知贤者之所言，不祥莫大焉。

主贤世治则贤者在上，主不肖世乱则贤者在下。今周室既灭，而天子已绝。乱莫大于无天子，无天子则强者胜弱，众者暴寡，以兵相残，不

【今译】

学习。《周箴》中说：“只要自己心中经常念及学习，学习从来不会为时太晚。”勤学好问，是夏、商、周三代昌盛的原因。不知道却自以为知道，是导致各种祸患的根本。名誉不会无缘无故地树立，功劳不会自行建成，国家不会凭空保存，一定要依赖贤能的人。贤能的人的思想，深奥而难以知晓，精妙而难以了解。因此，看到贤能的人而不恭敬，内心就不能真正被触动。内心不能真正被触动，就不能深刻地了解他们。再也没有什么比不能深刻地了解贤能的人所说的话更不吉利的了。

君主贤明、世道太平，贤能的人就身居高位；君主不肖，世道混乱，贤能的人就屈居下位。现在周王室已经灭亡，天子已经断绝。再也没有什么比没有天子能制造更大的混乱的了。没有天子，势力强大的就



as there are still some things they have not mastered. It is said in *Zhouzhen*, "It is never too late to learn something new and to enlarge your scope of knowledge if you are really committed to learning." Under the rule of sovereigns being committed to asking questions and learning, the Xia Dynasty, the Shang Dynasty and the Zhou Dynasty all achieved great prosperity. The root of all kinds of disasters is to consider yourself to be competent in fields where there are actually many things you do not know. Fame cannot be obtained without any reason, achievements cannot be accomplished without any reason, and the safety of a state cannot be guaranteed without any reason either. This kind of success can only be gained with the help of the sensible and talented. However, the thoughts of sensible and talented people are too abstract and obscure for the ordinary people to understand. Hence, if you do not treat the sensible and talented with respect, you cannot really be moved by them. If you are not really moved by them, you cannot know them well. And nothing could be more sinister than not being able to understand thoroughly the words of the sensible and talented people.

If the sovereign is sensible and wise and the state is in order, the sensible and talented people will hold high positions; if the sovereign is fatuous and the state is in disorder, the sensible and talented people will hold menial positions. Now the Zhou Dynasty has been toppled and the Son of Heaven has been uprooted. Nothing could cause more chaos to the world than not having a Son of Heaven. When



【原文】

得休息，今之世当之矣。故当今之世，求有道之士，则于四海之内、山谷之中、僻远幽闲之所，若此则幸于得之矣。得之则何欲而不得？何为而不成？太公钓于滋泉，遭纣之世也，故文王得之而王。文王，千乘也；纣，天子也。天子失之而千乘得之，知之与不知也。诸众齐民，不待知而使，不待礼而令。若夫有道之士，必礼必知，然后其智能可尽。解在乎胜书之说周公，可谓能听矣；齐桓公之见小臣稷、魏文侯之见田子方

【今译】

会压倒势力弱小的，人多势众的就会危害人少势寡的，运用武力互相残杀，没有片刻消闲，如今的世道正是这样的情形。所以，当今社会，要寻求有道之士，就要在四海之内广泛搜寻，到山谷、偏远幽静的地方，这样或许还能找得到。得到了这样的人，还有什么欲望不能得到满足？还有什么举动不能取得成功？在纣做天子的时代，太公望在滋泉垂钓，所以周文王得到他后称王天下。文王是拥有一千辆战车的诸侯，而纣是天子。天子失去了太公望，而诸侯却得到了他，区别在于天子不能了解他而诸侯却了解他。对于普通的黎民百姓，无须了解就可以役使他们，无须礼待就可以对他们发号施令。但对于有道之人，一定要以礼相待，一定要了解他们，然后他们才会竭尽智能地效劳。这个道理体现在胜书劝说周公上，周公可以说是能听从别人劝说的；也体现在齐桓公见小



there is no Son of Heaven, the powerful people will conquer the powerless ones and the majority will plunder the minority. People will use military forces to kill each other and conflicts will not cease. The situation of the contemporary time is exactly the same. So, at present, if sovereigns want to search for the sensible intellectual, they should look for them everywhere within the boundaries of the Four Seas, especially in valleys and the sequestered areas. There they might find them if they are lucky enough. If they really can win over these intellectuals, couldn't they get whatever they want and reach any goals they set for themselves? At the time when Zhou was the Son of Heaven, Duke Tai, or Lü Wang, was fishing in Zi Quan and King Wen wanted to win him over so that he could unify the world and become Son of Heaven with his help. At that time, King Wen was a sovereign of a state with only one thousand chariots, but Zhou was the Son of Heaven. Son of Heaven as he was, Zhou could not win over Duke Tai. Nonetheless, as the sovereign of a small feudatory, King Wen gained his support. The difference lay in the fact that the Son of Heaven could not understand him, but the sovereign of a feudatory knew him well. The common people can be utilized without necessarily understanding them, and orders can be given to them without necessarily treating them with respect. However, the intellectuals must first be understood, be treated with honour and respect, and then they can serve the sovereign wholeheartedly. For instance, when Sheng Shu was trying to persuade Duke Zhou, Duke Zhou was sensible enough to take others' advice.



【原文】

也，皆可谓能礼士矣。

【今译】

臣稷，魏文侯见田子方上，他们都可以说是能礼贤下士的君主。

务本

【原文】

六曰——

尝试观上古记，三王之佐，其名无不荣者，其实无不安者，功大也。《诗》云：“有晦凄凄，兴云祁祁，雨我公田，遂及我私。”三王之佐，皆能以公及其私矣。俗主之佐，其欲名实也与三王之佐同，而其名无不辱者，其实无不危者，无公故也。皆患其身不贵于国也，而不患其主之不贵于天下也；皆患其家之不富也，而不患其国之不大也；此所以欲荣而愈辱，欲安而益危。安危荣辱之本在于主，主之本在于宗庙，宗庙之本在于

【今译】

我曾经查看过古书的记载，三王辅臣的名声没有不荣耀的，地位没有不安稳的，那是因为他们的功绩卓著。《诗经》里写道：“阴雨绵绵，阴云密布。好雨散落公田，降在我的私田。”三王的辅臣都能凭借自己对天下的功劳为自己谋得利益。平庸君主的辅臣，他们希望得到名誉、地位的愿望跟三王的辅臣是一样的，然而他们的名声都很可耻，他们的地位也都很危险，这是由于他们心中没有天下的缘故。他们都忧虑自己的地位在国内不够尊贵，却不忧虑自己的君主在天下的地位不尊贵；他们都忧虑自己的家族不够富足，却不忧虑自己的国家的版图不能扩展。这就是他们希望获得荣耀反而更加耻辱，希望得到安定反而更加危险的原因。君主是安危荣辱的根本，宗庙是君主的根本，人民是宗庙的根



This argument can also be proved by the stories of Duke Huan of Qi interviewing Xiaochen Ji and Marquis Wen of Wei interviewing Tian Zifang. These sovereigns could really humble themselves to treat the intellectuals courteously.

6. On Being Concerned with Roots of Things

I have done research on the old documents and found that all the assistants of the Three King Ancestors were held in high repute and their positions were safe and secure; they had all made great contributions. It is stated in *Shijing* that "it has been raining continuously, and the sky is covered with dark clouds. The proper rain waters the imperial fields first, and then it comes to my private fields". The Three King Ancestors' assistants all benefited because of their great contributions to the world. The mediocre sovereigns' assistants also look forward to reputation and status just like those who assisted the Three King Ancestors. However, they are quite notorious and their positions are endangered as they are not concerned with the people of the world. They worry that their own positions are not powerful enough, but do not worry that their sovereign is not powerful enough amongst the sovereigns of the world; they worry that their own families are not wealthy enough, but do not worry that the territory of their state cannot be enlarged. That is why all their efforts to seek fame result in more humiliations, and their efforts to obtain safety result in more dangers. Whether a state is safe or in danger, whether its sovereign is



【原文】

民，民之治乱在于有司。《易》曰：“复自道，何其咎，吉”，以言本无异则动卒有喜。今处官则荒乱，临财则贪得，列近则持谏，将众则罢怯，以此厚望于主，岂不难哉？

今有人于此，修身会计则可耻，临财物资尽则为己，若此而富者，非盗则无所取。故荣富非自至也，缘功伐也。今功伐甚薄而所望厚，诬也；无功伐而求荣富，诈也；诈诬之道，君子不由。人之议多曰：“上用我

【今译】

本，而百官是人民能否被治理好的根本。《易》中说：“天道周而复始，哪里会有什么灾祸！吉利。”这是说只要能够坚守根本而不移易，任何举动都会带来喜庆。如今世人身居官位就荒乱无度，面对财利就贪得无厌，身居高官能接近君主就阿谀奉承，统帅军队就疲惫怯懦，还试图通过这样的举止从君主那里获得丰厚的利益与尊贵的爵禄，岂不是很难？

假如有这样一个人，认为修身、理财是可耻的，面对钱财、物资就据为己有，这样做能够富有的，除了偷盗就没有别的方法获得财富。因此，荣华富贵不是自己找上门来的，要凭借功劳博取。如今世人功劳很少期望却很高，这是欺瞒；没有功劳而追求荣华富贵，这是诈骗。欺瞒、诈骗的手段，君子不屑采用。人们大都持有这样的论点：“如果君主任



honourable or shameful all depend upon the sovereign himself. Authority of the sovereign depends upon the safety of the ancestral temple. Safety of the ancestral temple depends on the common people. And whether the common people can be well organized and administered depends on the officials. It is said in *Yijing*, "According to the principle of Heaven, things all move in cycles. How could disasters occur? That's auspicious." That means if the essentials of things are firmly mastered, all actions will result in success and bring about happiness. As for the assistants of the sovereigns of the present time, they are immeasurably dissolute when they are nominated to some positions, are insatiably avaricious when they are provided with wealth and benefits, are extremely sycophantic when they are appointed to high positions and have the chance to approach the sovereign, and are very timid and weak when they are sent to lead military forces. Nevertheless, they long for generous benefits, heavy salaries and high ranks from the sovereign. Isn't it difficult?

Suppose that there was a person who regarded the cultivation of his mind and the management of financial matters as shameful. However, he would seize wealth and everything of value if he had the chance. Such a person could not enrich himself unless he could steal from others. Honour and wealth cannot be obtained unless you have accomplished achievements. Nowadays, people with few achievements demand a lot of things—that is deceit; people who have made no contributions at all are longing for honour and wealth—



【原文】

则国必无患。”用己者未必是也，而莫若其身自贤，而已犹有患，用己于国，恶得无患乎？己，所制也，释其所制，而夺乎其所不制，悖，未得治国治官可也。若夫内事亲，外交友，必可得也。苟事亲未孝，交友未笃，是所未得，恶能善之矣？故论人无以其所未得，而用其所已得，可以知其所未得矣。

古之事君者，必先服能然后任，必反情然后受。主虽过与，臣不徒

【今译】

用我，国家就肯定不会有祸患了。”果真任用他，却未必如此。对于这样的人来说，最重要的是使自己真正贤明起来。你自己尚且有祸患，用你治理国家，国家怎能没有祸患？你能够约束自身，不加强自我修养，却总想夺取自己不能制约的国家或者爵位，这是荒谬的，如此荒谬的人，得不到治理国家、管理官吏的机会是应该的。至于在家侍奉父母孝顺、在外结交朋友诚信的人，必定可以得到治理国家、管理官吏的机会。如果侍奉父母不能做到孝顺，结交朋友不能做到诚信，这就是连自身都未能修养好，这样的人，怎能治理好国家或他人？所以，评价人，不要根据他想得到而尚未得到的东西来衡量，而要根据他已经得到的，这样就可以知道他是否能够得到他试图得到的一切了。

古代侍奉君主的人，一定要首先具备才能，然后才担任官职；一定要首先自我内省，然后才接受俸禄。即便君主给予过多的俸禄，臣子也



that is cheat. Honourable gentlemen would never use deceitful means to benefit themselves. Most of the people hold this argument: "If I am appointed to a powerful position by the sovereign, our state will definitely be free from disasters." If such people are really appointed to powerful positions, it is unlikely that they will be as successful as they would wish. For this kind of people, the most important thing is to improve themselves. If they have troubles themselves, how can they manage to get rid of all the troubles of the state? If they cannot manage to restrain themselves and do not attempt to cultivate their minds but are concerned only with usurping the throne or other high ranks, that is ridiculous. Such ridiculous people should not get the chance to govern a state and direct the court officials at all. But leaders who treat their parents with filial piety and are honest to their friends should definitely get the chance to govern states and direct court officials. If a person does not treat his own parents with filial piety or treat his friends with honesty, it means that he has not cultivated his mind well. How could such a person put a state in order or administer others successfully? Hence, we should judge others according to what they have already achieved instead of what they are longing for but have not yet obtained. Judging by their achievements, we can know whether or not their current demands and wishes are likely to be fulfilled.

The assistants of ancient sovereigns would only accept positions when they considered themselves to be qualified for them, and they would only accept salaries when they thought



【原文】

取。《大雅》曰：“上帝临汝，无贰尔心”，以言忠臣之行也。解在郑君之问被瞻之义也，薄疑应卫嗣君以无重税，此二士者皆近知本矣。

【今译】

会拒绝自己不该接受的。《大雅》中说：“上帝在监视你们，不要有贰心。”这是指忠臣的品行。郑国国君问被瞻的主张、薄疑用不要征收重税的观点来回答卫嗣君都体现了这一点，被瞻、薄疑这两位士人接近于知道根本了。

谕大

【原文】

七曰——

昔舜欲旗古今而不成，既足以成帝矣。禹欲帝而不成，既足以正殊俗矣。汤欲继禹而不成，既足以服四荒矣。武王欲及汤而不成，既足以王道矣。五伯欲继三王而不成，既足以为诸侯长矣。孔丘、墨翟欲行大

【今译】

从前舜试图号令古往今来的一切而没有成功，但却足以成就帝业了。禹试图成就帝业而没有成功，却足以匡正四方各异的风俗了。汤试图继承禹的事业而没有成功，却足以使四方荒远地区归附了。周武王试图赶上汤的事业而没有成功，却足以称王于四海之内了。五霸试图继承三王的事业而没有成功，却足以成为诸侯的盟主了。孔丘、墨翟



that they deserved them. Even though their sovereigns might award them overgenerous salaries, they would reject them if they thought they did not deserve them. It is said in "Daya", "God is watching and supervising from above. Be loyal since double-dealing won't be rewarded." It refers to the integrity of loyal court officials. For instance, stories of the sovereign of Zheng asking Bei Zhan for instructions and Bo Yi persuading Lord Si of Wei not to levy excessively heavy taxes can all prove this argument. Bo Yi and Bei Zhan should have known the roots of things.

7. On Pursuing Great Goals

Once, Shun wanted to give orders to all things and all human beings of both the past and the present but failed to do so. Nonetheless, his achievements were great enough for him to unify the whole world and become a Di. Yu hoped to become a Di himself but failed to do so. Nonetheless, his achievements were great enough to rectify the outlandish customs of people living in all the four directions. Tang would have liked to follow in Yu's footsteps but failed to do so. Nonetheless, his achievements were great enough for him to make even the people of the remotest areas submit to his authority. King Wu of the Zhou Dynasty wished to match the achievements of Tang but failed to do so. Nonetheless, his achievements were great enough for him to unify all the people within the boundaries of the Four Seas and become a King. The Five Lord-protectors wished to continue the



【原文】

道于世而不成，既足以成显名矣。夫大义之不成，既有成矣已。《夏书》曰：“天子之德广运，乃神，乃武乃文。”故务在事，事在大。

地大则有常祥、不庭、岐母、群抵、天翟、不周，山大则有虎豹熊螭蛆，水大则有蛟龙鼃鼃鱣鲔。《商书》曰：“五世之庙，可以观怪；万夫之长，可以生谋。”空中之无泽陂也，井中之无大鱼也，新林之无长木也，凡谋物之成也，必由广大众多长久，信也。

季子曰：“燕雀争善处于一屋之下，子母相哺也，姁姁焉相乐也，自以为安矣。灶突决，则火上焚栋，燕雀颜色不变，是何也？乃不知祸之

【今译】

试图在世上推行自己的主张而没有成功，却足以博得显赫的名声了。他们所追求的远大理想虽未能成功，却已经足以有所建树了。《夏书》中说：“天子的德行广大而深远，能达到神的境界，武功与文治都能达到鼎盛。”所以，务必努力做事，而且务必确立远大的目标与抱负。

土地广大，因而有常祥、不庭、岐母、群抵、天翟、不周；山大，因而有虎、豹、熊、猿猴；水大，因而有蛟龙、鼃、鼃、鱣、鲔。《商书》中说：“存在了五代的祖庙中，可以看到鬼怪。统帅万人的首领，可以产生奇谋。”小孔里没有沼泽湖泊，井里没有大鱼，新林里没有大树。谋划事情但凡能取得成功，必定是着眼于广大、众多、长久，这是千真万确的。

季子说：“燕雀在屋檐下争到一处好地方，母鸟哺育幼鸟，欢欣快乐，自以为很安全。烟囱破裂了，窜上来的火焰烧着了屋梁，燕雀依然



undertaking of the Three King Ancestors but failed to do so. Nonetheless, their achievements were great enough for them to become the most outstanding rulers of all the sovereigns of their time. Kong Qiu and Mo Di wished to spread their thoughts and advice all over the world but failed to do so. Nonetheless, they earned great fame and honour. Even though they failed to realize their greatest goals, they accomplished great success. It is said in *Xiashu*, "The virtue of the Son of Heaven is so omnipresent and profound that he can achieve the same realm as deities do. Both his military and civil policies are perfect." Hence, it is always necessary to work hard. Moreover, it is always necessary to set great goals.

Earth is so great that it has mountains such as Chang Xiang, Bu Ting, Qi Mu, Qun Di, Tian Di and Bu Zhou. The mountains are so great that animals such as tigers, leopards, bears, apes and monkeys can dwell there. The waters are so great that dragons, turtles and other less common fishes can live there. It is said in *Shangshu*, "Fantasy occurs in temples that have lasted for no less than five generations. Leaders in charge of ten thousand soldiers can have unique tactics." No big lake exists in a small hollow, no big fish lives in a well, and no big tree grows in newly planted woods. The success of every design can only be gained by setting up a great goal, taking as much advice as possible and pondering it over as long as possible. That is absolutely true.

Jizi once said, "Sparrows have nested under the eaves. Old sparrows feed the young happily. They enjoy their lives and think they are safe. But one day the chimney breaks and



【原文】

将及己也。为人臣免于燕雀之智者寡矣。”夫为人臣者，进其爵禄富贵，父子兄弟相与比周于一国，姁姁焉相乐也，以危其社稷，其为灶突近也，而终不知也，其与燕雀之智不异矣。故曰：“天下大乱，无有安国；一国尽乱，无有安家；一家皆乱，无有安身。”此之谓也。故小之定也必恃大，大之安也必恃小。小大贵贱，交相为恃，然后皆得其乐。定贱小在于贵大，解在乎薄疑说卫嗣君以王术，杜赫说周昭文君以安天下，及匡章之难惠子以王齐王也。

【今译】

面不改色，为什么？因为它们不知道灾祸很快就要降临到自己身上。作臣子的能够摆脱浅薄的燕雀见识的实在太少了。”作臣子的，只求自己的爵禄富贵能够得到加升，父子兄弟在国内朋党比周，欢欣快乐，危害国家。他们距离烟囱是很近的，却始终意识不到，他们的智慧跟燕雀的见识没有什么差别。所以说：“天下大乱了，没有任何国家能够独自安定；整个国家都乱了，没有任何家庭能够独自安定；整个家庭都乱了，没有任何人能够独自安定。”说的就是这种情形。所以，局部的安定必定要依赖大局的安定，大局的安定必定要依赖局部的安定。小与大，贵与贱，彼此互相依赖，然后才能共同分享快乐。使卑贱者、局部获得安定在于尊贵者与大局。薄疑劝说卫嗣君如何成就王业、杜赫劝说周昭文君如何安定天下，以及匡章责难惠子尊齐王为王等事例，都体现了这一点。



the beams catch fire. However, the sparrows are enjoying their happiness as usual, and simply do not realize that disaster is coming." At present, the intelligence of court officials is no better than that of the sparrows. They are concerned with nothing but gaining promotion, huge salaries and wealth. Fathers and sons create favours for each other. They enjoy their lives happily and consolidate their powers at the cost of their state. They are so close to the chimney, but they do not realize it. From this point of view, they are no more intelligent than the sparrows. So, it is said that "when the whole world is in disorder, the safety of no single state can be guaranteed; when the whole state is in disorder, the safety of no single family can be guaranteed; when the whole family is in disorder, the safety of no single family member can be guaranteed". It refers to this kind of situation. Hence, the safety of the whole depends on the safety of all the components. And the safety of the components depends on the safety of the whole as well. Only when all the components—whether big or small, powerful or powerless—cooperate effectively can they enjoy happiness together. The small components and minor parts are obliged to cooperate together to maintain the order and safety of the general situation. For instance, Bo Yi's influence on Lord Si of Wei with his tactics to unify the world and become Di; Du He's influence on Lord Zhao Wen of Zhou with his tactics to stabilize the world; and Kuang Zhang's condemnation of Huizi for regarding the king of Qi as a bone fide monarch all serve to prove the argument I have presented in this article.

孝行览第二 本味 首时 义赏 长攻
慎人 遇合 必己

孝行

【原文】

——曰——

凡为天下，治国家，必务本而后末。所谓本者，非耕耘殖殖之谓，务其人也。务其人，非贫而富之，寡而众之，务其本也。务本莫贵于孝。人主孝，则名章荣，下服听，天下誉。人臣孝，则事君忠，处官廉，临难死。士民孝，则耕芸疾，守战固，不罢北。夫孝，三皇五帝之本务，而万事之纪也。

【今译】

举凡统治天下，治理国家，必须要致力于根本，而把末节放在后边。所谓的根本，不是指耕耘种植之类的农事，而是致力于人。致力于人，不是指让贫困的人富足起来，也不是扩充原本稀少的人口，而是致力于根本。致力于根本，没有什么比孝更重要的了。君主能做到孝，就会名声卓著而且荣耀，臣民就会服从，而且还会被天下人称誉。臣子能做到孝，就会忠心侍奉君主，居官就会清廉，面临灾难就能为国捐躯。士人百姓能做到孝，就会努力耕耘，守战就会巩固，不会临阵溃逃。孝道，是三皇五帝的根本要务，是万事万物的纲纪。



Views on Filial Piety

1. On Filial Piety

When administering the whole world or governing a state, it is always necessary to be concerned with essentials and regard superficial details as secondary. The so-called essential does not simply refer to farm work such as ploughing or sowing. It means to be concerned with the people. However, being concerned with the people does not mean enriching the poor or enlarging a population which is widely dispersed. It means to be concerned with the most crucial factor. And in this case, nothing is more important than filial piety. If a sovereign himself sticks to the principle of filial piety, he will become famous and be held in high repute, all his subjects will submit to his authority, and he will be praised by people all over the world. If court officials stick to the principle of filial piety, they will serve their sovereign wholeheartedly, will not abuse their powers when they hold powerful positions and will give their own lives for the sake of the state when it is in trouble. If intellectuals and the common people stick to the principle of filial piety, they will be committed to farm work, will fight fiercely on the battleground and never retreat. Filial piety is not only the most important principle held by both the Three King Ancestors and the Five Di Ancestors, but also the most crucial concept in the world.



【原文】

夫执一术而百善至、百邪去、天下从者，其惟孝也。故论人必先以所亲而后及所疏，必先以所重而后及所轻。今有人于此，行于亲重，而不简慢于轻疏，则是笃谨孝道，先王之所以治天下也。故爱其亲，不敢恶人；敬其亲，不敢慢人。爱敬尽于事亲，光耀加于百姓，究于四海，此天子之孝也。

曾子曰：“身者，父母之遗体也。行父母之遗体，敢不敬乎？居处不庄，非孝也。事君不忠，非孝也。莅官不敬，非孝也。朋友不笃，非孝也。战陈无勇，非孝也。五行不遂，灾及乎亲，敢不敬乎？”

【今译】

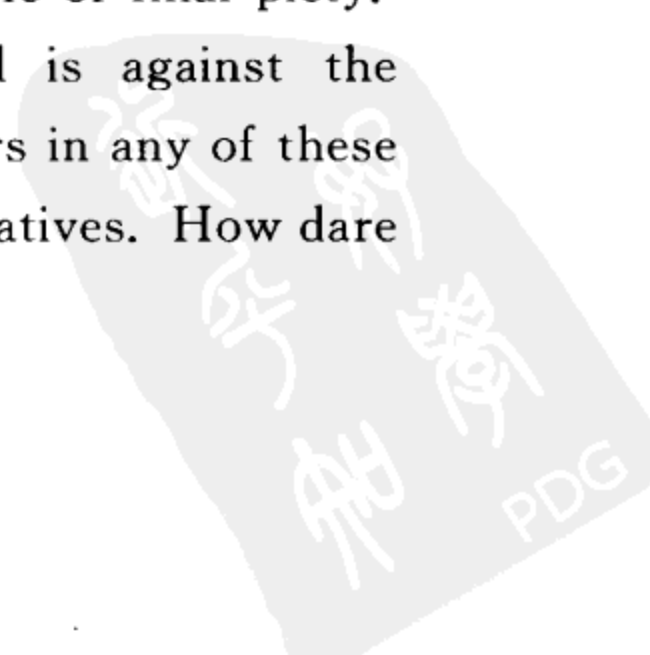
掌握一种策略就能使所有的好事都汇集过来、使所有的坏事都被摆脱掉，并且使得天下人都顺从，这大概只有孝道。因此，评价人必须首先以他对自己亲人的态度为依据，然后再看他关系疏远的人的态度；必须首先以他对关系密切的人的态度为依据，然后再看他关系平淡的人的态度。假如有这样一个人，对跟自己关系亲近密切的人恭行孝道，而对跟自己关系疏远的人也不怠慢，那他就是谨慎笃厚地奉行孝道的人了。这是古代帝王用来治理天下的方法。所以，爱自己的亲人，不敢厌恶他人；尊敬自己的亲人，不敢怠慢他人。把爱与尊敬全都用在侍奉亲人上，把荣耀施加到百姓身上，在四海之内进行推广，这就是天子的孝道。

曾子说：“身体是父母所给予的。对待父母给予的身体，怎敢不恭敬？平素不庄重，是不孝。不能忠心侍奉君主，是不孝。居官不忠于职守，是不孝。与朋友相处不诚实，是不孝。临战不勇敢，是不孝。这五种行为做得不好，就会殃及亲人，怎敢不恭敬谨慎呢？”



There is one particular strategy, which, when it is followed, brings all kinds of happiness and removes all kinds of troubles. That is nothing but the principle of filial piety. Hence, first of all, people should be judged by the way they treat their parents and their closest relatives. And then they should be judged according to how they treat their distant relatives. If one treats his parents and close relatives with filial piety, and in the meantime acts humbly towards distant relatives, he is prudently sticking to the principle of filial piety. Sovereigns of ancient times used to govern the world that way. Hence, they loved their own parents but did not dare to loathe others, and they treated their own relatives with respect but did not dare to neglect others. Treating their parents with love and respect, giving honour to the common people and spreading these principles within the boundaries of the Four Seas should be the kind of filial piety held by the Son of Heaven.

Zengzi said, "Our bodies are given to us by our parents. How dare we not treat our bodies without respect? Not behaving oneself decently is against the principle of filial piety. Not treating one's sovereign wholeheartedly is against the principle of filial piety. Not performing one's duties scrupulously is against the principle of filial piety. Not being frank to one's friends is against the principle of filial piety. Not fighting bravely on the battleground is against the principle of filial piety. If one commits errors in any of these five respects, he will cause damage to his relatives. How dare one not behave prudently?"





【原文】

《商书》曰：“刑三百，罪莫重于不孝。”

曾子曰：“先王之所以治天下者五：贵德，贵贵，贵老，敬长，慈幼。此五者，先王之所以定天下也。所谓贵德，为其近于圣也。所谓贵贵，为其近于君也。所谓贵老，为其近于亲也。所谓敬长，为其近于兄也。所谓慈幼，为其近于弟也。”

曾子曰：“父母生之，子弗敢杀。父母置之，子弗敢废。父母全之，子弗敢阙。故舟而不游，道而不径，能全支体，以守宗庙，可谓孝矣。”

【今译】

《商书》中说：“刑法三百条中，没有什么罪过比不孝更为严重了。”

曾子说：“古代的帝王用五种措施来治理天下：注重有德行的人，重视职位尊贵的人，敬重老人，尊敬年长者，爱护小儿和少年。这五种措施是先王用来安定天下的。之所以注重有德行的人，是因为他们近于圣贤；之所以重视职位尊贵的人，是因为他们近于君主；之所以敬重老人，是因他们近于父母；之所以尊敬年长者，是因为他们近于兄长；之所以爱护小儿和少年，是因为他们近于幼弟。”

曾子说：“父母所生的，作儿子的不敢自行毁坏；父母所设置的，作儿子的不敢自行废弃；父母所要保全的，作儿子的不敢自行损伤。因此，要乘船渡水而不游泳，要走大道而不走小路，能保全四肢身体，来奉祀祖庙，就可以被称作孝顺。”



It is said in *Shangshu*, "Among all those three hundred regulations of the criminal law, the worst case is to misbehave oneself by acting against the principle of filial piety."

Zengzi said, "Sovereigns of ancient times used to take five measures to govern the world: attaching importance to virtuous people, paying attention to people holding high positions, laying stress on the value of the old people, respecting the elders and taking good care of the young. Sovereigns of ancient times had adopted these five measures to put the whole world in order. They attached importance to the virtuous people because these people were almost as sensible as the sages; they paid attention to people holding high positions because these people were almost as powerful as they were themselves; they laid stress on the value of the old people because these people were almost as old as their own parents; they respected the elders because these people were almost like their own elder brothers; they took good care of the young because these people were almost like their own younger brothers."

Zengzi said, "As a son, one should not have the arrogance to devastate other siblings born by his parents; as a son, one should not have the arrogance to discard anything set up by his parents; as a son, one should not have the arrogance to damage anything protected by his parents. So, one should always cross waters by boat instead of swimming across them, take main roads instead of taking small paths and take good care of the body so that he can participate in



【原文】

养有五道：修宫室，安床第，节饮食，养体之道也。树五色，施五采，列文章，养目之道也。正六律，和五声，杂八音，养耳之道也。熟五谷，烹六畜，和煎调，养口之道也。和颜色，说言语，敬进退，养志之道也。此五者，代进而厚用之，可谓善养矣。

乐正子春下堂而伤足，瘳而数月不出，犹有忧色。门人问之曰：“夫子下堂而伤足，瘳而数月不出，犹有忧色，敢问其故？”乐正子春曰：“善乎而问之。吾闻之曾子，曾子闻之仲尼：父母全而生之，子全而归之，不亏其身，不损其形，可谓孝矣。君子无行咫尺而忘之。余忘孝道，是以

【今译】

养生有五种做法：修建宫室房屋，使卧具安适，节制饮食，是保养身体的做法。陈设五色，敷设五彩，陈列各色花纹，是保养眼睛的做法。校准六律，调和五声，协调八音，是保养耳朵的做法。把饭做熟，把肉煮熟，调和滋味，是保养嘴的做法。和颜悦色，言语动听，进退恭敬，是保养心志的做法。交替运用这五种做法并予以足够的重视，就叫善于养生。

乐师子春下堂的时候扭伤了脚，伤好了却几个月都不出门，依旧面带忧色。他的门客问道：“先生下堂时扭伤了脚，伤好了却几个月都不出门，而且依旧面带忧色，请问这是为什么呢？”乐师子春说：“这个问题问得好。我是从曾子那里听到的，曾子又是从孔子那里听到的：父母把自己完好地生下来，作儿子的要把身体完好无损地归还父母，不亏损自己的身子，不毁坏自己的形体，才可以称得上孝。君了一举一动都不能



ceremonies held at the ancestral temple. Thus he can be regarded as a person of filial piety."

There are five means for preserving health: building dwellings, making one's bed comfortable and moderating one's diet are the right ways to keep good health; setting up the Five Colours and displaying beautiful patterns are the right ways to comfort the eyes; adjusting the Six Pitches, regulating the Five Notes and harmonizing the Eight Tones are the right ways to entertain the ear; making delicious food and concocting inviting flavours are the right ways to please the mouth; maintaining an amiable countenance and regulating one's speech and deportment are the right ways to cultivate the mind. Taking these steps in turn and paying enough attention to them can be regarded as being good for the preservation of health.

The musician Zi Chun once hurt his foot while he was walking down the stairs of the hall. After his foot healed, he stayed indoors for several months, and looked very melancholy. One of his guests asked, "You hurt your foot while you were walking down the stairs of the hall, have not gone out for several months after it healed and are looking extremely melancholy. Would you please tell me the reason?" "Good question," Zi Chun said, "Well, I heard an argument from Zengzi, and Zengzi heard it from Confucius. It goes as follows: we have all got complete bodies from our parents and we should also return our bodies to our parents in perfect shape, so we should protect our bodies from suffering and damage. Thus we can be regarded as people of filial piety."

新加坡
國家圖書館
PDG



【原文】

忧。”故曰：身者非其私有也，严亲之遗躬也。

民之本教曰孝，其行孝曰养。养可能也，敬为难。敬可能也，安为难。安可能也，卒为难。父母既没，敬行其身，无遗父母恶名，可谓能终矣。仁者仁此者也，礼者履此者也，义者宜此者也，信者信此者也，强者强此者也。乐自顺此生也，刑自逆此作也。

【今译】

忘记孝道。而我忘记了，因此很忧虑。”所以说，身体不是自己私有的，而是父母身体的延续。

对人民进行教化的根本是孝道，行孝道就叫赡养父母。赡养父母还可以做到，但恭敬地对待父母却难以做到。恭敬地对待父母还可以做到，但使父母安适却难以做到。使父母安适还可以做到，但自始至终如此却难以做到。父母去世后，恭敬地对待自己的身体，不要给父母带来坏名声，就可以称得上能够善终了。仁者就是以善终为仁的人，礼者就是履行善终原则的人，义者就是以善终为宜的人，信者就是以善终为信的人，强者就是以善终为强的人。欢乐因为顺应孝道而产生，刑罚因为违背孝道而出现。



The gentlemen should keep this in their hearts and act accordingly. However, I had forgotten it, so I am worrying about it very much." So, our bodies should never be considered as our private possessions because the lives of our parents continued in them.

Filial piety should be the central point of moral education. Practising the principle of filial piety means to support the parents dutifully. It is possible for people to support their parents but difficult for them to treat their parents with respect. It is possible for people to treat their parents with respect but difficult for them to make them feel comfortable. It is possible for people to make their parents feel comfortable but difficult for them to make them completely comfortable. Make sure that you still take good care of your body after the death of your parents so that you can prevent any damage to their reputation. Thus you can practise filial piety till the end of your life. Benevolent people are those who practise the principle of benevolence till the end of their lives; courteous people are those who comply with the rules of propriety till the end of their lives; righteous people are those who stick to the principle of righteousness till the end of their lives; honest people are those who practise the principle of honesty till the end of their lives; superhuman are those who remain mighty till the end of their lives. Happiness can be brought about by complying with the principle of filial piety, and penalties can be incurred by acting against the principle of filial piety.

本味

【原文】

二曰——

求之其本，经旬必得；求之其末，劳而无功。功名之立，由事之本也，得贤之化也。非贤其孰知乎事化？故曰其本在得贤。

有侏氏女子采桑，得婴儿于空桑之中，献之其君。其君令嫫人养之。察其所以然，曰：“其母居伊水之上，孕，梦有神告之曰：‘白出水而东走，毋顾。’明日，视白出水，告其邻，东走十里，而顾其邑尽为水，身因化为空桑。”故命之曰伊尹。此伊尹生空桑之故也。长而贤。汤闻伊

【今译】

寻求事物的根本，短时间内就必定会有收获；寻求末节，就会徒劳无功。功名的建立，是由于能够把握事物的根本，并且得到贤人的教化。除非贤人，谁能懂得事物的发展变化？所以说，成就功名的根本在于得到贤人。

有侏氏的女子采桑的时候，在一棵中空的桑树里捡到一个婴儿并把他献给了自己的君主。君主让厨师抚养这个婴儿。君主派人调查这件事情，（被派出调查的人回来向君主报告）说：“婴儿的母亲住在伊水边上，怀孕后，梦见天神告诉她说：‘白里出水的时候就向东跑，不要回头看。’第二天，看到白里出了水，就告诉了邻居，她自己向东跑了十里，回头看时，她的村子已经淹没在一片汪洋之中，她自己变成了一棵中空的桑树。”因此给这个婴儿取名叫伊尹。这是伊尹出生于空桑的原因。伊尹长大后很贤德。商汤听说伊尹贤德，就派人向有侏氏请求要伊尹，





2. The Original Taste

Working on essentials, you can make progress within a short period; working on minor details, all efforts will be fruitless. Fame and success can be obtained only when you understand the essentials of things and win over sensible people. Who else knows the laws of development of things but sensible people? Therefore, the crucial factor in accomplishing great achievements and gaining high reputation is to win over sensible people.

Once a girl of the You Shens was collecting mulberry leaves and found a baby in the hollow of a dead mulberry tree. She brought the baby back and gave it to the sovereign. The sovereign asked his chef to foster the baby and in the meantime, he also sent someone to investigate the baby's background. Afterwards, when the man returned to report to the sovereign, he said, "His mother once lived on the bank of the Yi River and was pregnant. A deity told her in a dream, 'Go eastward when there is water leaking from the mortar and make sure that you do not turn round to look.' The next day, she saw water come out of the mortar. She told her neighbours about it and then ran towards the east. After she had run about ten *li*, she turned round to take a look. At that moment, her village was suddenly inundated with water and she turned into a dead mulberry tree herself." Hence, this baby was named Yi Yin. Legend has it that Yi Yin was born by a dead mulberry tree. Yi Yin was sensible and capable



【原文】

尹，使人请之有佻氏。有佻氏不可。伊尹亦欲归汤。汤于是请取妇为婚。有佻氏喜，以伊尹为媵送女。故贤主之求有道之士，无不以也；有道之士求贤主，无不行也，相得然后乐。不谋而亲，不约而信，相为殫智竭力，犯危行苦，志欢乐之，此功名所以大成也。固不独。士有孤而自恃，人主有奋而好独者，则名号必废熄，社稷必危殆。故黄帝立四面，尧、舜得伯阳、续耳然后成，凡贤人之德有以知之也。

伯牙鼓琴，钟子期听之，方鼓琴而志在太山，钟子期曰：“善哉乎鼓

【今译】

有佻氏不答应。伊尹也想归附汤。汤于是请求娶有佻氏的女儿，结成婚姻。有佻氏很高兴，就把伊尹作为陪嫁的奴仆送给了汤。所以，贤明的君主为了求得有道之士，任何办法都可以使用；有道之士为了求得贤明的君主，任何事都会做。贤明的君主与有道之士相得益彰，彼此都非常愉悦。（他们）无须有意谋划就能亲密无间，无须约定就能恪守信用，互相尽智竭力，承担危难，不辞劳苦，并且以此为乐，这就是能够成就极大功名的原因。贤明的君主、有道之士本来就不孤独。假如有的士人孤傲而且自恃不凡，有的君主矜持而且喜好孤独，他们的名声必定会毁灭，国家必定会有危险。所以黄帝派人到四方寻求贤人，尧、舜得到伯阳、续耳后成就了帝业，这是因为他们能够了解贤人的德行。

钟子期倾听伯牙弹琴，开始弹琴时志在高山，钟子期说：“弹得好！”



when he grew up. Tang heard of his sagacity and capability, so he sent someone to the You Shens to ask for him. However, the You Shens did not agree although Yi Yin himself wanted to submit to the authority of Tang. In order to employ Yi Yin, Tang begged the You Shens to allow him to marry that girl. The You Shens were very happy when they heard this news. And Yi Yin was presented to Tang as a servant on the wedding day. So, wise sovereigns would do anything to attract sensible people. And sensible people would do anything to track down wise sovereigns. When wise sovereigns and sensible people are in contact with each other, both will be very happy. They will naturally feel very close to each other, keep their word of honour without a need for any formal agreement, help each other wholeheartedly to shoulder any problems and make nothing of hardships endured for each other, so they will achieve great success and high reputation. Therefore, it is natural that neither the wise sovereigns nor the sensible people will feel isolated and lonely. If some intellectuals are too proud, aloof and think too much of themselves, and some sovereigns are too arrogant and do not want to get along with anyone else, they will definitely become notorious, and their states will undoubtedly suffer from difficulties. Hence, the Yellow King searched for sensible people all over the world. Yao and Shun unified the world and became Di Ancestors after they won over Bo Yang and Xu Er respectively as they knew the virtues of these sensible people well.

Once, Bo Ya was playing the *qin* (a Chinese fretted



【原文】

琴，巍巍乎若太山。”少选之间，而志在流水，钟子期又曰：“善哉乎鼓琴，汤汤乎若流水。”钟子期死，伯牙破琴绝弦，终身不复鼓琴，以为世无足复为鼓琴者。非独琴若此也，贤者亦然。虽有贤者，而无礼以接之，贤奚由尽忠？犹御之不善，骥不自千里也。

汤得伊尹，祓之于庙，爇以燿火，衅以牺豭。明日，设朝而见之，说汤以至味，汤曰：“可对而为乎？”对曰：“君之國小，不足以具之，为天子然后可具。夫三群之虫，水居者腥，肉攫者臊，草食者膻，臭恶犹美，皆

【今译】

如同高山一样巍峨。”过了一会儿，志在流水，钟子期又说：“弹得好！如同流水一样激荡。”钟子期死后，伯牙把琴摔了，弄断了琴弦，终生没有再弹琴，认为世上再也没有值得为之弹琴的人了。不仅弹琴如此，寻求贤能的人同样如此。即便有贤能的人，如果不对他们加以礼遇，他们怎会尽忠？这就如同驾驭不妥，千里马也不能日行千里一样。

汤得到伊尹后，在宗庙里为他举行祓除灾邪的仪式，点燃束起的芦苇驱逐邪气，宰杀雄猪进行血祭。第二天，汤上朝接见伊尹，伊尹给汤讲解美味，汤说：“可以得到并调制这样的美味吗？”伊尹回答说：“您的国家太小，还不能具备这样的东西，当了天子后才能具备。三类动物，生活在水里有腥味，吃肉的有臊味，吃草的有膻味。气味难闻的、长得



instrument with seven or five strings somewhat similar to the zither) and Zhong Ziqi was appreciating the music. At first, Bo Ya was pining for lofty mountains. Zhong Ziqi said, "Wonderful music! It is as majestic as lofty mountains." After a while, Bo Ya was pining for running water. Zhong Ziqi again said, "Wonderful music! Its flowing rhythm jingles just like running water." After Zhong Ziqi died, Bo Ya smashed his *qin*, broke its strings and never played it again in the rest of his life, as he believed that no one in the world understood his music but Zhong Ziqi. Looking for sensible people is somewhat the same as playing the *qin*. Even though a sovereign might have some sensible and capable people around him, if he does not treat them courteously, why would they serve him wholeheartedly in return? That is somewhat like travelling with a swift horse, it cannot gallop one thousand *li* in a day if you do not know the correct way to ride it.

After Tang acquired Yi Yin, he held a ceremony at the central ancestral temple for his sake. During the ritual, bundles of reeds were lit up to drive away demons for him and boars were killed for a blood sacrifice. The next day, Tang held court to interview Yi Yin and Yi Yin described the most delicious food for Tang. "Would you make these delicacies for me?" asked Tang. "Sorry," replied Yi Yin, "Your territory is too small to prepare these things. You can only enjoy them after you unify the world and become a Son of Heaven yourself. Of these three kinds of animals, the aquatic animals are fishy, the carnivorous animals are stinking and the



【原文】

有所以。凡味之本，水最为始。五味三材，九沸九变，火为之纪。时疾时徐，灭腥去臊除膻，必以其胜，无失其理。调和之事，必以甘酸苦辛咸，先后多少，其齐甚微，皆有自起。鼎中之变，精妙微纤，口弗能言，志不能喻。若射御之微，阴阳之化，四时之数。故久而不弊，熟而不烂，甘而不浓，酸而不酷，咸而不减，辛而不烈，澹而不薄，肥而不腻，肉之美者：猩猩之唇，獾獾之炙，雉燕之翠，述荡之豉，旄象之约。流沙之西，丹山之南，有凤之丸，沃民所食。鱼之美者：洞庭之鲋，东海之鲈。醴水之

【今译】

难看的、莼草、甘草，都各有用处。调和味道的根本，首先在于水。五种味道，三种材料，多次煮得沸腾，味道多次发生变化，关键在于火。火时急时缓，去除腥味、臊味、膻味必须要依赖火，但火候要适宜。调和味道，必定要用甜、酸、苦、辣、咸各种调味品，这些东西放的顺序的先后，放入的量的多少，是很精微的，但所有的味道都因此而调制出。鼎中味道的变化，精妙微细，不能言传，不能意会，如同射技、御技的精微与阴阳合和、四季更替的规律一般。所以，烹制的时间长但不会做坏了，做熟了却不会过火，不过于甜，不过于酸，不过于咸，不过于辣，不过于清淡，也过于肥腻。味道鲜美的肉，是猩猩的嘴唇，獾獾的脚掌，燕雀的尾肉，述荡的蹄肉，旄象的尾巴。流沙西边、丹山南面出产凤凰卵，是沃国人所食用的美味。味道鲜美的鱼，是洞庭湖的鲋鱼，东海的鲈鱼，醴



herbivorous animals smell of mutton. As for these creatures, whether they are odoriferous or look malformed, they are all of some use. Bluebeards and licorice are useful as well. In the concoction of flavour, the crucial factor is water. When boiling the five kinds of seasonings and the three kinds of ingredients many times to make the flavour change correspondingly, the crucial factor is fire. In order to remove those aforementioned unpleasant smells, fire is indispensable. But make sure that the duration and degree of heating is suitable. In order to concoct flavour, it is always necessary to use sweet, sour, bitter, pungent or salty seasonings and gradients. Nevertheless, in order to concoct various kinds of flavour, these things should be added in the correct sequence and the right amount should be used since flavour can be affected by subtle changes in this process. Changes of flavour taking place inside the cauldron are as subtle as the techniques of archery or horsemanship, the cooperation of Yin and Yang and the order of the four seasons, so they cannot be explained with words, nor can they be sensed by insight. So, even though the food might have been cooked for a long time, it will still be good. It is well done but not overcooked. It is not too sweet, too sour, too salty, too pungent, too insipid or too fatty. Lips of gorillas, feet of badgers, tails of swallows, hooves of the sacred two-head horses and waists of yaks are the best flesh in the world. Moreover, phoenix eggs produced at the place west of Liu Sha and south of Dan Mountain are delicacies enjoyed by the people of the state of Wo. The cowfishes of the Dong Ting Lake, the roes of the East Sea,



【原文】

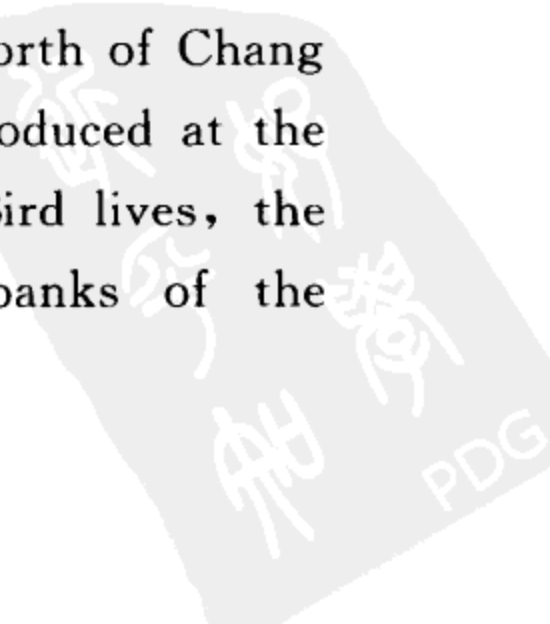
鱼，名曰朱鳖，六足，有珠百碧，藿水之鱼，名曰鲙，其状若鲤而有翼，常从西海夜飞，游于东海。菜之美者：昆仑之苹，寿木之华。指姑之东，中容之国，有赤木玄木之叶焉。馀瞿之南，南极之崖，有菜，其名曰嘉树，其色若碧。阳华之芸，云梦之芹。具区之菁。浸渊之草，名曰土英。和之美者：阳朴之姜，招摇之桂，越骆之菌，鱮鲋之醢，大夏之盐，宰揭之露，其色如玉，长泽之卵。饭之美者：玄山之禾，不周之粟，阳山之稊，南海之秬。水之美者：三危之露；昆仑之井；沮江之丘，名曰摇水；曰山之水；高泉之山，其上有涌泉焉，冀州之原。果之美者：沙棠之实；常山之北，投渊之上，有百果焉，群帝所食；箕山之东，青鸟之所，有甘栌焉；江

【今译】

水中生有六只脚、皮像串串珍珠点缀起来的青翠色的朱鳖，藿水中状如鲤鱼、生有翅膀、经常夜里从西海飞到东海的名叫鲙的鱼。味道鲜美的蔬菜，有昆仑山的苹菜，寿木的花，指姑以东、中容国里的红树与黑树的叶子，馀瞿以南、南极边上颜色如同碧玉的名叫嘉树的菜，阳华的芸菜，云梦的水芹，具区泽的菁菜，浸渊出产的名叫土英的草。味道鲜美的调料，有阳朴的姜，招摇的桂，越骆的笋，鱮鱼鲋鱼做的肉酱，大夏的盐，宰揭的颜色如玉的露，长泽的鸟卵。味道鲜美的粮食，有玄山的禾谷，不周山的小米，阳山的黄黍，南海的黑黍。味道鲜美的水，有三危山的露水，昆仑山的泉水，沮江边山丘上名叫摇水的泉水，曰山的水，高泉山上的涌泉，也是冀州的水泉的源头。味道鲜美的水果，有沙棠树的果实，常山北边、投渊上面天神享用的各种果实，箕山以东、青鸟居处的甘栌，



the red turtles with six feet and green-pearl-like scales of the Li River, the carp-like skates with wings of the Guan River, which often fly from the West Sea to the East Sea are the most delicious fishes in the world. A kind of duckweed produced by Kun Lun Mountain, the flowers of the ever-living tree, leaves of the red and black trees produced in the state of Zhong Rong east of Zhi Gu, the emerald-like vegetable called Jia Shu growing on the cliffs of the South Pole south of Yu Mao, the coleworts of the Yang Hua Lake, the celeries of the Yun Meng Lake, the leeks of the Ju Qu Lake and a weed named Tu Ying of the Jin Yuan Lake are the best vegetables. The gingers of Yang Pu, the cinnamon of Zhao Yao, the bamboo shoots of Yue Luo, the minced flesh made of sturgeons, the salt of Da Xia, the emerald dew of Zai Jie and the birds' eggs of Chang Ze are perfect seasonings. The rice of Xuan Mountain, the millet of Bu Zhou Mountain, the yellow millet of Yang Shan and the black millet of the South Sea are the best flavoured grains. The dew drops of San Wei Mountain, the spring of Kun Lun Mountain, the spring flowing across the hills along the bank of the Ju River called the Yao Water, the water of Yue Mountain, the spring of Gao Quan Mountain—which is also the headspring of the waters of Ji Zhou—are the best waters. The fruit of the crabapple trees of Kun Lun Mountain, the fruit enjoyed by God and other deities produced at the place north of Chang Mountain above Tou Yuan, the grapefruit produced at the place east of Ji Mountain where the Green Bird lives, the mandarin orange produced along the riverbanks of the





【原文】

浦之橘；云梦之柚。汉上石耳。所以致之，马之美者：青龙之匹，遗风之乘。非先为天子，不可得而具。天子不可强为，必先知道。道者止彼在己，己成而天子成，天子成则至味具。故审近所以知远也，成己所以成人也。圣人之道要矣，岂越越多业哉！”

【今译】

长江沿岸的橘子，云梦的柚子，汉水的石耳。而要运来这些物品，要用最好的青龙马和遗风马。不先做天子，就不可能得到所有这些美味。天子不能勉强去做，必须先懂得道。得道不在于别人，而在自己。自己得到了道，就能成为天子，能成为天子，就能具备最为鲜美的滋味。所以，审察近处的事物就能了解远处的，自己得到道就能教化他人。圣人的道极为简约，难道还用做很多事情！”

首时

【原文】

三曰——

圣人之于事，似缓而急、似迟而速以待时。王季历困而死，文王苦之，有不忘羑里之丑，时未可也。武王事之，夙夜不懈，亦不忘王门之

【今译】

圣人做事，看似迟缓，实际却很迅速，行动缓慢是为了等待最有利的时机。王季历被殷囚禁致死，周文王很痛苦，时刻不忘被纣拘禁在羑里的耻辱，他之所以没有讨伐纣，因为时机尚未成熟。武王侍奉商纣，从早到晚都不懈怠，也没有忘记自己被囚禁在玉门的耻辱。武王即位



Yangtze River, the shaddocks of the Yun Meng Lake and the stone ear (a kind of vegetable) are the best fruits. Anyone who wants to taste all these wonderful things must use the best horses—named ‘the Green Dragon’ or ‘the Flying Wind’—to transport them. And it is not possible to obtain these things unless you can unify the whole world and become a Son of Heaven yourself. However, the Son of Heaven cannot be enthroned by force. In order to become a Son of Heaven, you should master Tao first. And in order to master Tao, you should always resort to yourself instead of resorting to others. If you can master Tao, you can become a Son of Heaven. If you can become a Son of Heaven, you can enjoy all these delicacies. Hence, you can know about things taking place in remote areas by examining those occurring nearby, and you can edify others if you can master Tao yourself. Nevertheless, since sages’ ways of doing things are very simple and concise, is it really necessary for them to take a lot of concrete actions in person?”

3. On Grasping Opportunities

It seems that sensible people act slowly, but in fact they can always finish their tasks rapidly. Sometimes they act slowly because they are waiting for the most suitable opportunities. Ji Li, the father of King Wen of the Zhou Dynasty, had been held in confinement and died in the prison of the Shang Dynasty. That was very painful for King Wen. Moreover, he never for one moment forgot the humiliations



【原文】

辱，立十二年，而成甲子之事。时固不易得。太公望，东夷之士也，欲定一世而无其主，闻文王贤，故钓于渭以观之。

伍子胥欲见吴王而不得。客有言之于王子光者，见之而恶其貌，不听其说而辞之。客请之王子光，王子光曰：“其貌适吾所甚恶也。”客以闻伍子胥，伍子胥曰：“此易故也。愿令王子居于堂上，重帷而见其衣若手，请因说之。”王子许。伍子胥说之半，王子光举帷，搏其手而与之坐。

【今译】

十二年，终于在甲子日大败殷军。时机本来就不容易得到。太公望是东夷人，他想平定天下，可是没有遇到贤明的君主。他听说文王贤明，就到渭水垂钓，以观察文王的德行。

伍子胥想见吴王僚却没能见到。有个门客对王子光讲了伍子胥的情况，王子光见到伍子胥却讨厌他的长相，还没有听他开口说话就谢绝了他。门客问王子光为什么这么做，王子光说：“他的相貌恰好是我特别讨厌的。”门客把这话告诉了伍子胥，伍子胥说：“这太好办了。请王子光坐在堂上，我躲在两层帷幕后，只让他看见我的衣服和手，这样来同他交谈。”王子光同意了。伍子胥的话刚说了一半，王子光就掀起帷



he suffered when he himself was confined in You Li. He did not take military action against Zhou because the right time had not yet come. At the time when King Wu of the Zhou Dynasty was serving at Zhou's court, he worked assiduously from morning till night. Nonetheless, he did not forget the humiliations he suffered when he was confined in Yu Men. Twelve years after he took over the throne, King Wu defeated the troops of the Shang Dynasty on the day of Jia Zi. Normally, great opportunities seldom come. Duke Tai was from a tribe located in the east called Dong Yi. He looked forward to unifying the world but could not meet a sage-like sovereign. When he heard that King Wen was sensible and wise, he went fishing along the Wei River to observe King Wen's virtues.

Wu Zixu wished to see King Liao of the state of Wu but could not get the chance to meet him. One of Prince Guang's guests told him something about Wu Zixu. However, Prince Guang refused Wu Zixu even before he started to talk, as he did not like his countenance. The guest asked Prince Guang why he had rejected Wu Zixu. Prince Guang said, "I hate his countenance. His face seems so unbearable to me." The guest told Wu Zixu about it. Wu Zixu said, "Well, that's easy. Please ask Prince Guang to sit in the court hall and I will talk with him behind a two-layer veil, so he can only see my clothes and hands." Prince Guang accepted this idea and agreed to meet Wu again this way. When Wu Zixu had expressed only part of his advice, Prince Guang removed the curtain, grasped Wu Zixu's hand and sat down with him side



【原文】

说毕，王子光大说。伍子胥以为有吴国者必王子光也，退而耕于野七年。王子光代吴王僚为王，任子胥。子胥乃修法制，下贤良，选练士，习战斗；六年，然后大胜楚于柏举，九战九胜，追北千里，昭王出奔随，遂有郢，亲射王宫，鞭荆平之坟三百。乡之耕，非忘其父之仇也，待时也。

墨者有田鸠欲见秦惠王，留秦三年而弗得见。客有言之于楚王者，往见楚王，楚王说之，与将军之节以如秦，至，因见惠王。告人曰：“之秦之道，乃之楚乎？”固有近之而远，远之而近者。时亦然。有汤武之贤而

【今译】

幕，握住他的手，跟他一起坐下来。伍子胥说完了，王子光非常高兴。伍子胥认为能够拥有吴国的，必定是王子光，回去以后就在田间耕作了七年（以等待时机）。王子光取代吴王僚做了吴国君主后，重用伍子胥。伍子胥于是修明法度，推举贤良，精选士卒，演习战斗。即位第六年，在柏举大败楚国，九战九胜，把楚国的败军追赶了千余里，楚昭王逃到随，吴军于是占领了郢都，伍子胥亲自射击楚国的王宫，用鞭子将楚平王的坟墓抽打了三百下，以报杀父兄之仇。他先前耕作的时候，并没有忘记杀父之仇，只是在等待时机。

墨家有个叫田鸠的学者想见秦惠王，在秦国呆了三年也没有得到接见。有个客人把这个情况告诉了楚王，田鸠前去谒见楚王。楚王很喜欢他，给了他将军的符节让他出使秦国。他到秦国后，这才见到了秦惠王。他告诉别人说：“到秦国的道路，竟然要绕道楚国？”本来就有离



by side. After Wu Zixu finished talking, Prince Guang was very happy with him. Wu Zixu regarded Prince Guang to be the right person to finally take over the regime of Wu. He then went back home and had crops grown in the fields for seven years to wait for the great opportunity. After Prince Guang toppled King Liao and became the king of the state of Wu himself, he appointed Wu Zixu to a very powerful position to help him govern the state. Wu Zixu modified the law, recommended and used sensible people, selected warriors and trained them for fighting. After Prince Guang had been in power for six years, they defeated the troops of Chu in every battle fought in Bo Ju and chased them one thousand *li*. King Zhao of Chu escaped to Sui. And then the troops of Wu occupied Chu's capital, Ying. Wu Zixu attacked the palace of Chu himself and then flagellated the tomb of King Ping three hundred times as vengeance for his father's and brother's deaths. While Wu Zixu was farming in the field, he always sought revenge for his dead father. He did not take action because he was waiting for the best opportunity.

Tian Jiu, a scholar of the Mohist School, wished to see King Hui of the state of Qin. He had stayed in Qin for three years but could not get a chance to be interviewed by the king. One of the guests told this to the king of Chu. The king interviewed Tian Jiu and appreciated him very much. He gave him the title of general and sent him to Qin on a diplomatic mission. This time he could meet King Hui in person. Tian Jiu said, "I actually needed to bypass the state of Chu to get



【原文】

无桀纣之时不成，有桀纣之时而无汤武之贤亦不成。圣人之见时，若步之与影不可离。故有道之士未遇时，隐匿分甯，勤以待时。时至，有从布衣而为天子者，有从千乘而得天下者，有从卑贱而佐三王者，有从匹夫而报万乘者，故圣人之所贵唯时也。水冻方固，后稷不种，后稷之种必待春，故人虽智而不遇时无功。方叶之茂美，终日采之而不知，秋霜

【今译】

得近反而被疏远、离得远反而能接近的情形。时机也是这样。具备商汤、武王的贤德，但没有桀、纣无道的时机，不能成就王业；有桀、纣无道的时机，但没有商汤、武王的贤德，也不能成就王业。圣人与时机的关系，如同步行者的影子与身子不可分离一样。所以，有道之士在时机未到的时候，就隐伏起来，勤勉地作好准备来等待时机。时机一到，有的从平民百姓起家成为天子，有的从诸侯起家得到天下，有地位卑贱的成为三王的辅佐，有普通百姓能向拥有一万辆战车的君主报仇，所以圣人只看重时机。冰冻得正坚固的时候，后稷不会耕种；后稷一定要等春天到来后才耕种。所以，一个人即使有智慧，时机未到，也不能建立功业。正当树叶繁茂的时候，整天采摘也不觉得少，秋霜降落后，所有林子里



to the state of Qin!" It is natural that something close might be estranged and something distant might get access to the sovereign. Great opportunities are somewhat the same. As sensible and virtuous as Tang of the Shang Dynasty and King Wu of the Zhou Dynasty were, should they have not been provided with the opportunities of the corruption and abusiveness of Jie and Zhou, they could not have unified the world. On the other hand, even though the opportunities—the corruption and abusiveness of Jie and Zhou—were provided, if Tang and King Wu were not that sensible and virtuous, it would have been impossible for them to unify the world. The relationship between sages and opportunities is somewhat the same as that between a pedestrian and his own shadow. Hence, sensible people would live in seclusion, prepare assiduously for the actions they are going to take, and in the meantime wait for opportunities. When the right time comes, a powerless person could become Son of Heaven, a lord of one feudatory could unify the whole world, a menial person could serve as assistant of the Three King Ancestors, and a common person could take revenge on a sovereign of a state with ten thousand chariots. Therefore, sensible people pay attention to nothing but opportunities. Hou Ji would not sow any crops if it was totally frozen up. He would wait for the suitable spring weather. So, if the right time has not come, one could not accomplish great achievements even though he might be wise. At the time when trees are exuberant, leaves can be collected all day long, but it seems that the number of the trees is not reduced at all. However,



【原文】

既下，众林皆羸。事之难易，不在小大，务在知时。

郑子阳之难，獬狗溃之；齐高国之难，失牛溃之；众因之以杀子阳、高国。当其时，狗牛犹可以为人唱，而况乎以人为唱乎？

饥马盈厩，嗅然，未见刍也；饥狗盈窖，嗅然，未见骨也；见骨与刍，动不可禁。乱世之民，嗅然，未见贤者也，见贤人则往不可止。往者非其形，心之谓乎。齐以东帝困于天下而鲁取徐州，邯郸以寿陵困于万民而卫取蚩氏。以鲁、卫之细而皆得志于大国，遇其时也。故贤主秀士之

【今译】

的树叶都落光了。难与易，不在事情本身的大小，关键是要掌握时机。

郑国子阳被杀，是利用了追逐疯狗的混乱时机；齐国的高氏、国氏被杀，是利用了追赶奔逃的牛的时机。众人乘着混乱杀死了子阳和高氏、国氏。时机到来了，狗和牛尚且可以倡导人们发难，更何况有人来倡导呢？

饥饿的马挤满马棚，它们寂寞无声，是因为没有见到草料；饥饿的狗挤满狗窝，它们寂寞无声，是因为没有见到骨头。如果见到骨头和草料，它们就会互相争夺，不能制止。乱世的人民，寂寞无声，是因为没有遇见贤人。如果遇见贤人，他们就会归附，不能制止。他们归附贤人的，不仅仅是躯体，而是自己的内心。齐湣王僭称东帝，人民不能心服，鲁国趁机夺取了徐州；赵肃侯因修建寿陵大肆扰民，民心离散，卫国趁机夺取了蚩氏。鲁、卫这样的小国，却能从大国那里占到便宜，是因为



when frost comes during the autumn season, all the trees of the forest will defoliate. It does not matter whether it is a big action or a small one. It is crucial to make good use of the opportunities.

The people of the state of Zheng took the chance of following the rabid dog to kill Ziyang, and the people of the state of Qi took the chance of following the lost cow to kill the Gaos and the Guos. The Zheng and Qi people took these opportunities to kill Ziyang, the Gaos and the Guos. When the right time comes, even a dog or a cow can take the lead for human beings, let alone a person.

Hungry horses are huddling in a stall, but they are quiet. Why? Because they have not seen any fodder yet. Starving dogs are gathering together in a kennel, but they are quiet. Why? Because they have not seen any bones yet. If there were fodder and bones, these animals would vie with each other to eat them, and nothing would stop them from fighting. The common people of troubled times are somewhat the same. They are silent since they have not seen any sensible leaders. If they had ever seen a sensible leader, nothing could stop them from submitting to his authority. They do not do that ostensibly, but submit to him out of sincerity. When King Min of Qi overstepped his power and addressed himself as the "East Di", his people were not convinced. Therefore, the people of the state of Lu took this opportunity to occupy Xu Zhou. Similarly, when the common people of the state of Zhao were badly deprived because of the construction of the enormous mausoleum of Marquis Su, the



【原文】

欲忧黔首者，乱世当之矣。天不再与，时不久留，能不两工，事在当之。

【今译】

时机恰当。所以，贤明的君主和杰出的人士如果要为百姓着想，如今的乱世正是合适的时机。上天不会再次赐予机会，时机不会久留，有才能的人也不会同时在两个方面取得成功，事情的成功在于抓住时机。

义赏

【原文】

四曰——

春气至则草木产，秋气至则草木落，产与落或使之，非自然也。故使之者至，物无不为之；使之者不至，物无可为。古之人审其所以使，故物莫不为用。赏罚之柄，此上之所以使也。其所以加者义，则忠信亲爱之道彰。久彰而愈长，民之安之若性，此之谓教成。教成则虽有厚赏严威

【今译】

春气到来草木就会生长，秋气到来草木就会凋零。草木生长与凋零，是受季节支配的，而不是它们会自然而然地这样做。所以支配者到来的时候，万物都会随之行动起来；支配者没有到来，万物都不能有所作为。古人能够审察支配的东西，所以万物都可以为我所用。赏罚大权是君主用来支配臣下的。施加赏罚合乎义，忠诚守信，君臣上下互相亲爱的原则就会彰明。彰明的时间越长久就会在人们的心目中根深蒂



state of Wei seized that opportunity to topple the Jians. Compared with Qi and Zhao, Lu and Wei are small states. Nonetheless, both these small states grasped suitable opportunities to take advantage of the two big ones. If there are wise sovereigns or sensible people in existence at present who are really concerned with the sufferings of the common people, this troubled time will offer a great opportunity for them. Heaven will not bestow great opportunity a second time, the great opportunity will not linger for long, and the talented will not manage to undertake two successful actions at the same time. Success depends on grasping opportunities.

4. On Rewarding Others According to the Principle of Righteousness

Plants start to grow when spring comes and they begin to wither and defoliate when autumn sets in. Growing and withering do not occur out of the plants' own will, but they occur because they are dominated by the changes of the seasons. Hence, when the force comes, a myriad of things will respond to it accordingly; before the force comes, there is no impetus for change. Ancient people knew about the dominating factor of a myriad of things, so they could make good use of everything in the world. A sovereign uses the power of punishment and reward to manage court officials. If punishments and awards are dispensed according to the principle of righteousness and the sovereign himself remains faithful and honest, the intimate relationship between him



【原文】

弗能禁。故善教者，不以赏罚而教成，教成而赏罚弗能禁。用赏罚不当亦然。奸伪贼乱贪戾之道兴，久兴而不息，民之讎之若性，戎、夷、胡、貉、巴、越之民是以，虽有厚赏严罚弗能禁。郢人之以两版垣也，吴起变之而见恶，赏罚易而民安乐；氐羌之民，其虏也，不忧其系累，而忧其死不免也；皆成乎邪也。故赏罚之所加，不可不慎。且成而贼民。

昔晋文公将与楚人战于城濮，召咎犯而问曰：“楚众我寡，奈何而

【今译】

固，人们就会习以为常，这就叫教化成功。教化成功了，即使有重赏严刑，也不能制止。所以善于进行教化的人，无须使用赏罚，教化也会成功。教化成功了，即使施行赏罚也不能制止。施行赏罚不恰当也是这样。奸诈虚伪贼乱贪暴之风兴起后，持续的时间长久而不能平息，人们就会习以为常，戎、夷、胡、貉、巴、越等地的人就是这样，即使有重赏严刑也不能制止。郢人用两块夹板修筑土墙，吴起改变了这种做法却遭到人民的怨恨，赏罚的标准改变以后，人们都安然而欣悦地遵守它；氐族、羌族的人被俘以后，不担心自己被捆绑起来，却担心自己死后尸体不能被焚烧。这都是已经成为习惯的邪曲观念。所以，赏罚的施行，必须要谨慎，不要成为残害人民的惯例。

从前晋文公将要跟楚国人在城濮作战，召来咎犯问他说：“楚国兵



and his subjects will become obvious. The more time passes, the deeper rooted it will be in the hearts of the people. Thus people will get used to it. That is known as the success of moral education. If the moral education of a state is successful, nothing—even generous awards or severe punishments—can challenge it. So, if a sovereign is good at edifying his people, moral education will become well established without using awards or punishments. And when moral education is well established, even awards and punishments cannot impede it. On the contrary, if awards and punishments are dispensed inappropriately, deceit, double-dealing, violence and cupidity will become the vogue. If this state has lasted for a long time and is not prohibited, the common people will get used to it as well. The people of the Rong, Yi, Hu, He, Ba and Yue areas are living under this kind of circumstances. Even generous awards and severe punishments cannot stop it. The people of Ying (the capital city of Chu) used to build walls by erecting two big boards and filling the space in between with building materials. Wu Qi proposed another way to build walls but the people were against it. Nevertheless, they accepted it willingly after the standards of reward and punishment were changed. When the Di People and the Qiang People are held captive, they do not worry about confinement, but fear that their corpses will not be cremated after their death instead. These are all established ideas. Hence, the system of awards and punishments must be dispensed very carefully to make sure that they will not become established practice in damaging the



【原文】

可？”咎犯对曰：“臣闻繁礼之君，不足于文；繁战之君，不足于诈。君亦诈之而已。”文公以咎犯言告雍季，雍季曰：“竭泽而渔，岂不获得，而明年无鱼。焚藪而田，岂不获得，而明年无兽。诈伪之道，虽今偷可，后将无复，非长术也。”文公用咎犯之言，而败楚人于城濮。反而为赏，雍季在上。左右谏曰：“城濮之功，咎犯之谋也。君用其言而赏后其身，或者不可乎！”文公曰：“雍季之言，百世之利也。咎犯之言，一时之务也。焉有以一时之务先百世之利者乎？”孔子闻之曰：“临难用诈，足以却敌。反而尊贤，足以报德。文公虽不终始，足以霸矣。”赏重则民移之，民移

【今译】

力强大，我国兵力弱小，怎样才能取胜？”咎犯回答说：“我听说礼仪繁杂的君主，不会满足于盛大的礼仪；作战频繁的君主，不会厌烦诡诈之术。您也对他们实行诈术就行。”文公把咎犯的话告诉了雍季，雍季说：“排干池塘的水捕鱼，怎能抓不到鱼，但是第二年就不会有鱼了。烧光沼泽来打猎，怎能捕获不到野兽，但是第二年就不会有野兽了。运用诈骗，虽说可以苟且获得眼前利益，以后就不会再得利了，这不是长久之计。”文公采纳了咎犯的意见，因而在城濮大败楚国军队。回国以后行赏，雍季却得到最上等的赏赐。文公的近臣劝谏说：“城濮之战的胜利，是由于采用了咎犯的谋略。大王听取了他的意见，可是行赏却把他排在后面，或许不能这么做吧！”文公说：“雍季的话，利在百世；咎犯的话，只是权宜之计。哪能把权宜之计放在百世之利前面？”孔子听到这件事后说：“危难之际运用诈术，足以打败敌人；回国以后尊崇贤人，足以回报他们的恩德。文公虽然不能坚持到底，也足以成就霸业了。”赏赐厚重，



common people.

Duke Wen of the state of Jin was once going to attack the troops of Chu in Cheng Pu. He called on Jiu Fan and asked him for advice, "We are outnumbered by the troops of Chu. How can we win the combat?" Jiu Fan said, "Well, as far as I know, over-courteous sovereigns won't be tired of magnificent rituals, and sovereigns who are engaged in regular military actions are not tired of using trickery. I think we can just play tricks with them." Duke Wen told Yong Ji Jiu Fan's idea. Yong Ji said, "If you drain off the water to catch fish, how could you miss them? But there will be no fish in the river at all during the next year. If you set swamps on fire to catch animals, how could you miss them? But there will be no animals at all during the next year. By using tricks, we could probably obtain short-term benefit, but not in the long run." Duke Wen took Jiu Fan's advice and defeated the troops of Chu in Cheng Pu. However, when he returned to Jin to reward the officers and soldiers, Yong Ji got the top award. Duke Wen's beloved court officials remonstrated with him, "We won the war in Cheng Pu because you took Jiu Fan's advice. But he did not get the top award. We wonder if that is fair to him." Duke Wen said, "Yong Ji's idea can benefit all the forthcoming generations. However, Jiu Fan's advice was taken as a kind of makeshift. How could I prefer a makeshift to the great idea that can benefit all the forthcoming generations?" When Confucius heard of this, he said, "Playing tricks when the state was in danger, he could defeat the enemies. Honouring the sensible



【原文】

之则成焉。成乎诈，其成毁，其胜败。天下胜者众矣，而霸者乃五，文公处其一，知胜之所成也。胜而不知胜之所成，与无胜同。秦胜于戎而败乎殽，楚胜于诸夏而败乎柏举。武王得之矣，故一胜而王天下。众诈盈国，不可以为安，患非独外也。

赵襄子突围，赏有功者五人，高赦为首。张孟谈曰：“晋阳之中，赦无大功，赏而为首何也？”襄子曰：“寡人之国危，社稷殆，身在忧约之中，与寡人交而不失君臣之礼者惟赦，吾是以先之。”仲尼闻之曰：“襄子可

【今译】

人民就会归附他，人民归附他，就能取得成功。靠诈术取胜，即使成功了，最终也必定失败；即使胜利了，最终也必定溃败。天下取得胜利的人很多，可是成就霸业的却只有五人，而文公是其中的一个，因为他知道胜利是如何取得的。取得了胜利却不知道胜利是如何取得的，那就跟没有获胜一样。秦国打败了戎，但却在崤山被晋国击败；楚国战胜了中原国家，但却在柏举被击败。周武王懂得这个道理，所以能毕其功于一役从而称王天下。充满各种诈术的国家，不可能得到安定，因为祸患不只是来自国外。

赵襄子从晋阳突围出来后，赏赐五个有功劳的人，高赦得到的奖赏最高。张孟谈说：“晋阳突围的时候，高赦没有立大功，行赏时他却得了头奖，这是为什么？”襄子说：“在我的国家处于危难、社稷面临巨大的危险而我自身也陷于忧困的时候，仍然恪守君臣之礼跟我交往的，只有高赦一人，所以我赏赐给他头奖。”孔子听到这件事后说：“襄子可以说是



person after winning the war, he could express his thanks to him. Although Duke Wen cannot adhere to his ways of doing things, he has still established one of the most powerful states." When generous awards are bestowed, common people will be encouraged to give up evil ways and return to righteousness. Thus the sovereign can achieve great success. If success is achieved only by playing tricks, you will fail finally. Even though you might gain victory at the moment, you will be defeated finally. Numerous people have won some battles, but only five of them have established the most powerful states, and Duke Wen is one of them because he knows how to win the war. If one does not know why he has won after he gains victory, it will not make any difference compared with losing the battle. The troops of Qin defeated the Rong People, but they were later defeated at Xiao Mountain. The troops of Chu defeated the central Chinese states, but they were later defeated in Bo Ju. King Wu of the Zhou Dynasty knew the crucial factors of war, so he could unify the world with one single battle. If a state is full of trickery, it will not be safe, as it will face many other disasters besides the aggression of other states.

After Zhao Xiangzi broke the siege of Jin Yang, five people were rewarded for their efforts, and Gao She got the top award. Zhang Mengtan asked, "When you broke the siege of Jin Yang, Gao She did not make a great contribution. Nonetheless, he has got the top award. Why?" Zhao Xiangzi said: "Well, when my state was in danger, the ancestral temple was under severe threat and I faced great trouble



【原文】

谓善赏矣。赏一人而天下之为人臣莫敢失礼。”为六军则不可易。北取代，东迫齐。令张孟谈逾城潜行，与魏桓、韩康期而击智伯，断其头以为觥，遂定三家，岂非用赏罚当邪？

【今译】

善于赏赐了。赏赐了一个人，天下作臣子的就都不敢失礼了。”统帅军队的时候，行赏一定不能疏忽大意。赵襄子向北攻克代国，向东威逼齐国，让张孟谈暗中出城跟魏桓公、韩康王约定日期一同攻打智伯，砍下智伯的头作为酒器，随后三分晋国，难道不是正确运用赏罚的结果吗？

长攻

【原文】

五曰——

凡治乱存亡，安危强弱，必有其遇，然后可成，各一则不设。故桀、纣虽不肖，其亡遇汤、武也，遇汤、武，天也，非桀、纣之不肖也；汤、武虽

【今译】

举凡治与乱，存与亡，安与危，强与弱，一定要遇到各自的对立面，然后才能达到相互对立的状态，如果只有一个方面就不行。因此，桀、纣虽然不贤，但他们的灭亡，是由于遇到了商汤、武王。遇到商汤、武王，是天意，而不是因为桀、纣不肖。商汤、武王虽然贤能，但他们能够



myself. Gao She was the only one who acknowledged the system of authority between the sovereign and the court officials and treated me with respect. So, I conferred on him the top award." When Confucius heard of this, he said, "Xiangzi is the one who really knows how to reward others. Because one person was rewarded, the other officials won't dare treat their sovereign discourteously any more." During military actions, awards must be dispensed very carefully. For instance, Zhao Xiangzi occupied the territory of the state of Dai in the north and threatened the state of Qi in the east. He then ordered Zhang Mengtan to sneak out of the city and secretly build an alliance with Duke Huan of Wei and King Kang of Han in order to attack Marquis Zhi of Jin. The allied troops killed Marquis Zhi, used his head as an alcohol cup and divided up the territory of the state of Jin into three parts. Isn't that a perfect example of the success of dispensing awards correctly?

5. On Provident Tactics

Whether a state is in order or in disorder, secure or in danger, strong or weak, or whether it will survive or die out, these opposites all exist in pairs. If they exist unilaterally, it does not make any sense. Hence, even though Jie and Zhou were insensible, their perditions were accounted for by the existence of Tang and King Wu. However, the coexistence of Jie and Tang, Zhou and King Wu were accounted for by the will of Heaven instead of the fatuity and unworthiness of Jie



【原文】

贤，其王遇桀、纣也，遇桀、纣，天也，非汤、武之贤也。若桀、纣不遇汤、武，未必亡也；桀、纣不亡，虽不肖，辱未至于此。若使汤、武不遇桀、纣，未必王也；汤、武不王，虽贤，显未至于此。故人主有大功，不闻不肖，亡国之主不闻贤。譬之若良农，辩土地之宜，谨耕耨之事，未必收也；然而收者，必此人也。始在于遇时雨，遇时雨，天地也，非良农所能为也。

越国大饥，王恐，召范蠡而谋。范蠡曰：“王何患焉？今之饥，此越

【今译】

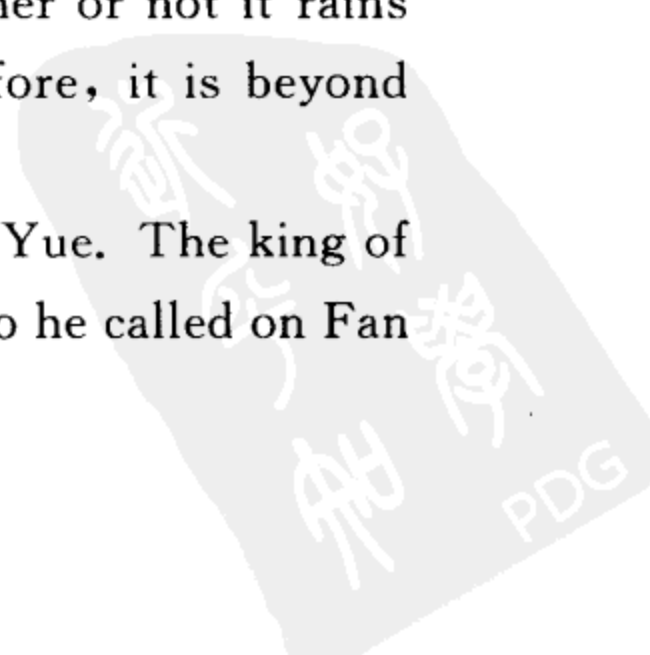
成就王业，是由于遇上了桀、纣。遇上桀、纣，是天意，而不是因为商汤、武王贤能。假如桀、纣没有遇上商汤、武王，未必会灭亡。假如桀、纣不灭亡，即便他们不贤，也未必会遭受如此的耻辱。假如商汤、武王没有遇上桀、纣，未必能成就王业。假如商汤、武王不能成就王业，即便他们贤能，也未必会如此显达。所以，没有听说过不肖的君主能够建立大功，也没有听说过贤能的君主会亡国。这好比优秀的农民，能辨别判断各种土地所适宜种植的庄稼，谨慎地从事耕种锄草，却未必有好收成。然而有好收成的，却一定是这样的人。好收成的关键首先在于遇上及时雨。能否遇上及时雨，是取决于天地的，而并非优秀农民自己所能左右。

越国遇上严重的饥荒，越王很害怕，召范蠡来商量。范蠡说：“大王何必忧虑？如今的饥荒是越国的福气，却是吴国的灾祸。吴国非常富



and Zhou. Even though Tang and King Wu were sensible and talented, they could unify the world because they happened to coexist with Jie and Zhou respectively. However, it was out of the will of Heaven that they coexisted with Jie and Zhou rather than out of their own sagacity and talents. Jie and Zhou would not have perished if they had not coexisted with Tang and King Wu. Suppose that they had not perished, they would not have experienced such humiliations even though they were insensible. Similarly, Tang and King Wu would not have unified the world if they had not coexisted with Jie and Zhou. Suppose that they had not unified the world, they would not have become so honourable and famous even though they were sensible and talented. Hence, there has been no such precedent that a fatuous, unworthy sovereign has accomplished great success, nor has there been such a precedent that a sensible and talented sovereign has experienced the perdition of his own state. That is somewhat like the situation faced by outstanding farmers. Even though they sow various crops according to the conditions of different kinds of fields and do all the farm work such as ploughing, planting and weeding carefully, their harvest might not always be good. However, only this kind of people can have good harvest. Whether the harvest is good or not depends on whether or not it rains properly. But whether or not it rains properly is a providence of Heaven. Therefore, it is beyond the control of these outstanding farmers.

Once there was a famine in the state of Yue. The king of Yue was very worried about the situation, so he called on Fan





【原文】

之福而吴之祸也。夫吴国甚富而财有余，其王年少，智寡才轻，好须臾之名，不思后患。王若重币卑辞以请余于吴，则食可得也。食得，其卒越必有吴，而王何患焉？”越王曰：“善。”乃使人请食于吴，吴王将与之。伍子胥进谏曰：“不可与也。夫吴之与越，接土邻境，道易人通，仇讎敌战之国也，非吴丧越，越必丧吴。若燕、秦、齐、晋，山处陆居，岂能逾五湖九江、越十七阨以有吴哉？故曰非吴丧越，越必丧吴。今将输之粟，与之食，是长吾讎而养吾仇也。财匮而民恐，悔无及也。不若勿与而攻

【今译】

庶，钱财有余，君主年少，缺少智谋与才能，喜欢一时的虚名，而不考虑后患。如果大王出高价、用谦卑的言辞请求从吴国购买粮食，就能得到他们的粮食。得到粮食，最终越国必定会占有吴国，大王何必忧虑呢？”越王说：“好！”于是就派人到吴国请求购买粮食。吴王将要把粮食给越国，伍子胥劝阻道：“不能给他们粮食。吴国与越国接壤，边境相邻，道路平坦畅通，两国人民互相往来，是互相征战的敌国，不是吴国灭掉越国，就必定是越国灭掉吴国。至于燕国、秦国、齐国、晋国，它们或者处于高山或者处于内陆，怎能越过五湖九江、穿过十七处险阻来占领吴国？所以说，不是吴国灭掉越国，就必定是越国灭掉吴国。现在如果把粮食给了他们，就是助长仇敌的锐气、养活我们的敌人。到时候国家钱财缺乏，人民怨恨，后悔也来不及了。不如不给他们粮食而去攻打越



Li to consult with him. Fan Li said, "Why do you need to worry about it? This famine is a good fortune for Yue, and it is also a disaster for the state of Wu. Wu is wealthy and has more than enough money to spend. But their sovereign is a fledgling. He is not intelligent or talented. He enjoys a fabricated short-term reputation and always overlooks future troubles. If you offer a high price and humbly express your intention to buy grain from him, we will get Wu's grain. And after we get the grain, we will occupy the territory of Wu as well. So why are you worrying about that?" "Great idea!" said the king of Yue. He sent a messenger to Wu to beg to buy grain from them. The king of Wu wanted to sell grain to Yue, but Wu Zixu remonstrated fiercely with him, "We should not sell foodstuffs to Yue. Wu and Yue are adjacent, and there are even roads traversing the border areas of these two states. People can travel easily from one state to the other. Thus Yue is our enemy. Either Yue will defeat us and occupy our territory, or we will defeat them and occupy theirs. The states located far away from us, such as Yan, Qin, Qi or Jin, are either located among lofty mountains or in the inlands. How could it be possible for them to march across the nine huge rivers, the five big lakes and those seventeen dangerous passes to attack us? As for Yue, it is not the same. So I say that either we will annihilate them, or they will annihilate us. Therefore, we should never help our enemy by supporting them with food and bolstering their morale in the meantime. Otherwise, our state will lack food and means, and our people will turn hostile to the regime.



【原文】

之，固其数也，此昔吾先王之所以霸。且夫饥，代事也，犹渊之与阪，谁国无有？”吴王曰：“不然。吾闻之：‘义兵不攻服，仁者食饥饿。’今服而攻之，非义兵也；饥而不食，非仁体也。不仁不义，虽得十越，吾不为也。”遂与之食。不出三年而吴亦饥，使人请食于越，越王弗与，乃攻之，夫差为禽。

楚王欲取息与蔡，乃先佯善蔡侯，而与之谋曰：“吾欲得息，奈何？”蔡侯曰：“息夫人，吾妻之姨也。吾请为飧息侯与其妻者，而与王俱，因而袭之。”楚王曰：“诺。”于是与蔡侯以飧礼入于息，因与俱，遂取息。

【今译】

国，顺应天数行事，这是先王成就霸业的原因。再说，饥荒是交替出现的，如同深渊和山坡一样，哪个国家没有？”吴王说：“这不对。我听说：‘正义的军队不攻打已经归附的人，仁德的人给饥饿的人东西吃。’如今越国归附了却去攻打它，这不是正义的军队；越国闹饥荒却不给他们粮食，这不是仁德的举动。不仁不义的事，即便得到十个越国，我也不做。”于是就给了越国粮食。没过三年，吴国也发生了饥荒，派人到越国请求借粮，越王不给，并随之进攻吴国，擒获了吴王夫差。

楚王想夺取息国和蔡国，于是就先假惺惺地对蔡侯表示友好，并跟他商量说：“我想得到息国，该怎么办？”蔡侯说：“息侯的夫人是我妻子的妹妹，请让我替您宴飧息侯和他的妻子，我跟大王一同前往，趁机袭击息侯。”楚王说：“好。”于是蔡侯带着宴飧的礼品来到息国，楚王与他



Thus it will become too late to regret it. I think we should take this opportunity offered to us by the will of Heaven to attack them instead of helping them with foodstuffs. Our deceased king has established one of the most powerful states in the world by using this kind of tactics. Moreover, famines take place by turns. It is somewhat the same as chasms and hills. Which state is free from them?" The king said, "No, I do not agree with you. I heard that upright troops would not attack those who have already yielded to them, and benevolent people should give food to the hungry. The state of Yue has already submitted to my authority. However, if we were to attack them, our troops would not be regarded as righteous at all. Moreover, now that the people of the state of Yue are suffering from a severe famine, if we do not help them with grain, it is against the principle of benevolence. Even if I could get ten states as large as Yue, I wouldn't do that, as it is both unkind and unrighteous." So foodstuffs were provided for Yue. Wu had severe famine within three years and they sent messengers to Yue to ask for grain, but the king of Yue refused to help them. The troops of Yue took this chance to attack Wu, and Fu Chai, the king of Wu, was held captive.

The king of Chu planned to take the territories of Xi and Cai. He pretended to be friendly towards the marquis of Cai and plotted with him, "I would like to obtain the territory of the state of Xi. What do you think I should do then?" The marquis of Cai said, "Well, the marquise of Xi is my sister-in-law. Please allow me to hold a banquet for the marquis of Xi



【原文】

旋。舍于蔡，又取蔡。

赵简子病，召太子而告之曰：“我死，已葬，服衰而上夏屋之山以望。”太子敬诺。简子死，已葬，服衰，召大臣而告之曰：“愿登夏屋以望。”大臣皆谏曰：“登夏屋以望，是游也。服衰以游，不可。”襄子曰：“此先君之命也，寡人弗敢废。”群臣敬诺。襄子上于夏屋以望代俗，其乐甚美，于是襄子曰：“先君必以此教之也。”及归，虑所以取代，乃先善之。代君好色，请以其弟姊妻之，代君许诺。弟姊已往，所以善代者乃万故。马郡宜马，代君以善马奉襄子，襄子谒于代君而请觞之，马郡尽，先令舞者置兵其羽中数百人，先具大金斗。代君至，酒酣，反斗而击之，一成，

【今译】

同行，于是夺取了息国。回来的路上，驻扎在蔡国，又夺取了蔡国。

赵简子病危，召见太子并告诉他说：“我死了，安葬以后，你身穿丧服登上夏屋山眺望。”太子恭敬地答应下来。简子死了，安葬完毕后，太子身穿丧服，召见大臣并告诉他们说：“我想登夏屋山远望。”大臣都劝谏道：“登夏屋山远望，就是出游。居丧期间出游，是不可以的。”襄子说：“这是先君的命令，我不敢废除。”大臣们都恭敬地答应了。襄子登上夏屋山眺望代国的风土人情，那里一派欢乐美好的景象，于是襄子说：“先君必定是用这种办法来教导我。”回去以后，思虑如何夺取代国，于是就先对代国表示友好。代国君主爱好女色，襄子就请求把自己的姐姐嫁给他，代国君主答应了。襄子的姐姐嫁到代国后，襄子做了数以万计的事来讨好代国。代国适宜养马，代国君主把好马奉献给襄子，代地的马都送光了。襄子谒见代国君主并请求宴飨他，他事先命令几百个跳舞的人把兵器藏在舞蹈道具里，并准备了很大的用黄金制作的酒



and his wife, and then Your Majesty can come with me so that we can take chance to attack them." The king of Chu said, "Great!" The marquis of Cai then brought largess to the banquet in honour of the marquis of Xi. The king of Chu accompanied him. He occupied Xi. On his way back, he was stationed in Cai and occupied it as well.

When Zhao Jianzi was dying, he called on Xiangzi, the crown prince, and said, "After my death, you must wear the sable to climb Xiawu Mountain, and look down from the top of it." The prince promised he would do so, and then Jianzi died. After he was buried, the prince called on all the court officials and told them that he was going to climb Xiawu Mountain to look down from the top of it. The officials remonstrated with him, "No. No journey should be made to Xiawu Mountain while you are still in mourning." Xiangzi said, "This is an order from our deceased sovereign and I dare not disobey it." The officials humbly agreed. Xiangzi then climbed to the top of the mountain and looked down. After he saw the beautiful scenery of the state of Dai, he said, "Our deceased sovereign must have wished to edify me this way." Then he returned and planned to attack Dai. First of all, he pretended to be friendly towards the sovereign of Dai. Xiangzi heard that he loved beautiful women, so he offered him his elder sister in marriage, and the sovereign of Dai accepted that offer. After Xiangzi's sister got married in Dai, Xiangzi did many favours to please his brother-in-law. The state of Dai produced good horses and the sovereign presented them all to Xiangzi. After that, Xiangzi interviewed him, and held



【原文】

脑涂地。舞者操兵以斗，尽杀其从者。因以代君之车迎其妻，其妻遥闻之状，磨笄以自刺，故赵氏至今有刺笄之证与“反斗”之号。

此三君者，其有所自而得之。不备遵理，然而后世称之，有功故也。有功于此而无其失，虽王可也。

【今译】

樽。代国君主来了，酒喝得正畅快的时候，把酒樽倒过来打在他头上，只一下，脑浆就流了一地。跳舞的人拿出兵器进行搏斗，把他的随从都杀死了。然后又用他的车子去迎接他的妻子，妻子远远地听到丈夫死亡的消息，把簪子磨尖了自刺身亡。所以赵国至今有“刺笄山”为见证，还有“反斗”的绰号。

这三位君主，都有手段得到自己想要的东西，并不完全遵循事理行事，然而却得到后世称誉，这是因为他们立了大功的原因。如果有这样的大功而又不失礼，即使称王天下，也是有可能的。

慎人

【原文】

六曰——

功名大立，天也；为是故，因不慎其人不可。夫舜遇尧，天也；舜耕于历山，陶于河滨，钓于雷泽，天下说之，秀士从之，人也。夫禹遇舜，天

【今译】

能成就很大的功名，是天意；但是因为这个缘故，就不慎重地对待人事，是不行的。舜遇到尧，是天意。舜在历山耕作，在黄河边制作陶器，在雨水积成的池塘钓鱼，天下人都很喜欢他，优秀的人跟随他，这是人事。禹遇到舜，是天意。禹周游天下，寻求贤人，为百姓谋利益，疏导

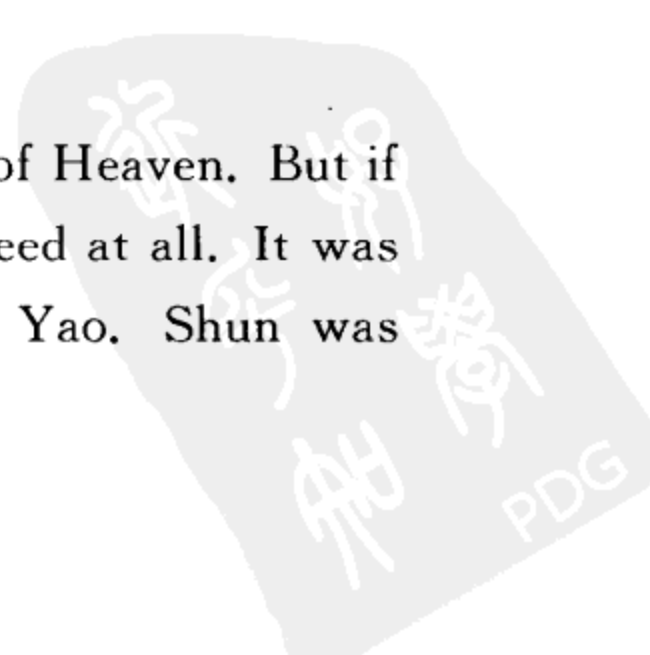


a banquet in his honour. In the meantime, he ordered hundreds of dancers to put weapons underneath their stage costumes secretly, and he also prepared huge alcohol vessels made of gold. Then the sovereign of Dai arrived. When the two of them drank to the full, Xiangzi took the vessel, overturned it and hit the sovereign of Dai on the head. With only one hit, his brains immediately spilled to the ground. The dancers drew their hidden weapons to fight his followers and killed them all. After that, Xiangzi ordered his people to fetch his sister from Dai with the dead sovereign's carriage. When the sister heard of the death of her husband, she cried loudly, sharpened her hairpin and then killed herself with it. So far, in the state of Zhao, the Piercing Hairpin Mountain is still in existence to prove this story. Moreover, ever since then, this state has had the nickname of "the Overturned Vessel".

As for these three aforementioned sovereigns, instead of acting according to the common sense, they all took unique means to realize their goals. Nonetheless, they have all been admired by following generations because of their great achievements. With such great achievements, if they had not acted discourteously, they might have unified the world.

6. On Exerting Oneself Scrupulously

Achieving great success is a providence of Heaven. But if you do not exert yourself, you will not succeed at all. It was a providence of Heaven for Shun to meet Yao. Shun was





【原文】

也；禹周于天下，以求贤者，事利黔首，水潦川泽之湛滞壅塞可通者，禹尽为之，人也。夫汤遇桀，武遇纣，天也；汤武修身积善为义，以忧苦于民，人也。

舜之耕渔，其贤不肖与为天子同。其未遇时也，以其徒属，掘地财，取水利，编蒲苇，结罾网，手足胼胝不居，然后免于冻馁之患。其遇时也，登为天子，贤士归之，万民誉之，丈夫女子，振振殷殷，无不戴说。舜自为诗曰：“普天之下，莫非王土，率土之滨，莫非王臣。”所以见尽有之也。尽有之，贤非加也；尽无之，贤非损也；时使然也。

【今译】

所有可以疏通的淤积阻塞的积水、河流、湖泊，禹都做了，这是人事。汤遇上桀，武王遇上纣，是天意。汤、武王修养自身的品德，积善行义，为百姓忧虑劳顿，这是人事。

舜种地捕鱼的时候，他的贤与不肖跟当天子时是一样的。在时机尚未到来之前，他带领自己的部属种植五谷，捕捉鱼鳖，编结蒲苇，编织鱼网，手和脚磨出茧子也不休息，这样才能免于受冻挨饿。在时机到来的时候，他当了天子，贤人归附他，万民赞誉他，男男女女都非常高兴，没有人不爱戴并且喜欢他。舜亲自做了一首诗，其中写道：“天底下，没有一处不是大王的土地；大地上，没有一人不是大王的臣民。”用以表明自己完全占有了天下。占有了天下后，他的贤德并没有增加，一无所有时，他的贤德也不曾减损，这一切都是时势左右的结果。



farming at Li Mountain, making pottery on the bank of the Yellow River and catching fish in some small rainwater ponds. However, people all over the world were happy with him and the outstanding were drawn to him. That accounted for his own arduous efforts. It was a providence of Heaven for Yu to meet Shun. In order to provide benefits for his people, Yu travelled all across the world to look for sensible people as well as dredging silted waters, rivers, lakes and ponds. These were his concrete efforts. It was also a providence of Heaven for Tang to encounter Jie and for King Wu to encounter Zhou. Both of them had cultivated their minds, improved their virtues and committed many benevolent acts for the sake of their people. These were also concrete efforts.

Compared with the time when he was farming and fishing, Shun did not become more sensible after he became a Son of Heaven. When the right time had not come, he still grew crops, caught fish, wove reed mats and fishing nets along with his followers. They worked so hard that they did not rest even though their hands and feet were covered with calli. Thus they managed to protect themselves from coldness and starvation. When the great opportunity did come, he unified the world and became a Son of Heaven. Sensible people submitted to his authority, thousands of people praised him, everyone, male and female, was happy with him and all his people loved him. Shun wrote a poem himself which said, "No single patch of land under the sky does not belong to the Son of Heaven. Nor does any single person not



【原文】

百里奚之未遇时也，亡虢而虏晋，饭牛于秦，传鬻以五羊之皮。公孙枝得而说之，献诸缪公，三日，请属事焉。缪公曰：“买之五羊之皮而属事焉，无乃天下笑乎？”公孙枝对曰：“信贤而任之，君之明也；让贤而下之，臣之忠也；君为明君，臣为忠臣。彼信贤，境内将服，敌国且畏，夫谁暇笑哉？”缪公遂用之。谋无不当，举必有功，非加贤也。使百里奚虽贤，无得缪公，必无此名矣。今焉知世之无百里奚哉？故人主之欲求士

【今译】

百里奚在时机尚未到来的时候，从虢国逃出后被晋国俘虏，后来在秦国喂牛，以五张羊皮的价格被人转卖掉。公孙枝得到百里奚后很欣赏他，把他献给秦穆公，三天后，请求穆公给他安排官职。穆公说：“用五张羊皮把他买来还给委任他做官，大概会被天下人耻笑吧？”公孙枝回答说：“信任贤人并任用他，这是大王的英明；给贤人让位而自己甘居人下，这是臣子的忠诚。这样一来，君主英明，臣子忠诚。他果真贤德，国内的人都会服从，敌国都会畏惧，谁有工夫耻笑？”穆公于是就任用了百里奚。他的谋略没有不得当的，做任何事情都能取得成功，但他的贤能并没有增加。即便百里奚贤能，如果不是遇到穆公，也不会有这样的名声。现在怎么知道世上没有像百里奚这样贤能的人呢？所以，君主



submit to the authority of the Son of Heaven." It means that everything under the sky was under his firm control. But after he took control over everything in the world, he did not become more sensible than before. And during the period when he had nothing and was forced to work in person to support himself, he was not more unworthy. In this case, opportunity should be the only factor that really matters.

Before the right time for Baili Xi came, he escaped from the state of Guo and was then held captive by the state of Jin. Finally he was feeding cows in the state of Qin, and Gongsun Zhi bought him at the cost of five sheepskins. Gongsun Zhi appreciated his talents very much, so he took him to Duke Mu. Three days later, he asked Duke Mu to appoint Baili Xi to a powerful position. Duke Mu said, "You bought him for five sheepskins. Now you are asking me to appoint him to a powerful position. I am afraid that people of the whole world are going to laugh at us." Gongsun Zhi replied, "Well, trusting the sensible person and appointing him to a position of power show the sagacity of Your Majesty, and retiring to give room to a more sensible person and being willing to be his inferior show the loyalty of court officials like me. If this is the case, our sovereign is wise and his court officials are loyal. If he is really sensible and wise, people all over the state will admire him, and the enemy states will fear him. Who would be likely to have the time to laugh at us?" Duke Mu then appointed Baili Xi to a powerful position. After that, all Baili Xi's tactics proved to be suitable and all his actions resulted in success. Nonetheless, his sagacity and



【原文】

者，不可不务博也。

孔子穷于陈、蔡之间，七日不尝食，藜羹不糝。宰予备矣，孔子弦歌于室，颜回择菜于外。子路与子贡相与而言曰：“夫子逐于鲁，削迹于卫，伐树于宋，穷于陈、蔡，杀夫子者无罪，藉夫子者不禁，夫子弦歌鼓舞，未尝绝音，盖君子之无所丑也若此乎？”颜回无以对，入以告孔子。孔子愀然推琴，喟然而叹曰：“由与赐，小人也。召，吾语之。”子路与子贡入。子贡曰：“如此者可谓穷矣。”孔子曰：“是何言也？君子达于道之

【今译】

如果想要寻求贤士，必须要广泛搜罗。

孔子被困在陈国与蔡国的边境，七天不曾吃过粮食，野菜羹里也没有米粒。宰予疲惫极了，孔子在屋里鼓瑟唱歌，颜回在外面择野菜。子路和子贡都说：“先生曾经被鲁国驱逐出来，在卫国隐伏过，在宋国受过伐树之辱，如今困在陈国与蔡国的边境，杀他的人无罪，凌辱他的人不会遭到禁止，而他仍然鼓瑟唱歌，从来没有停止过，君子竟然这样没有羞耻感吗？”颜回不知道该如何回答，进屋把这话告诉了孔子。孔子突然改变了脸色，推开瑟，感慨地叹息道：“由和赐，真是小人。叫他们进来，我有话跟他们说。”子路和子贡来到屋里。子贡说：“现在先生所处的境况，可以说是困窘到极点了。”孔子说：“这是什么话？君子通晓道



abilities were not increased after he took office. Without Duke Mu, Baili Xi would not be so famous even though he was sensible and talented. How can we know if there is someone as sensible as Baili Xi in our time? Hence, if a sovereign intends to win over the intellectuals, he should look for them far and wide.

Confucius had not eaten anything for seven days after he was confined at the border between the state of Chen and the state of Cai, and there was no single grain of rice in the soup made of wild vegetables. Zai Yu was exhausted, while Confucius was playing the *se* and singing inside the room, Yan Hui was trimming vegetables outside. Zilu and Zigong were talking with each other and they said, "Our master was deported from Lu, lived in seclusion in Wei and was humiliated in Song because someone was cutting down the tree [it is said in *Kongzi Shijia* (*The Clan of Confucius*) that while Confucius stayed in Song, he taught his pupils etiquette under a big tree. Huan Kui, the minister of war of Song, wanted to kill him. Huan Kui cut down the tree, and then Confucius fled to Zheng]. Now he is confined here. Everyone is allowed to overrule him or attempt to kill him. He is still playing the *se* and singing. Do the gentlemen really have no sense of shame?" Yan Hui heard this but did not know how to explain it to them. He went into the room and told Confucius about it. The expression on Confucius's face changed suddenly. He put aside the *se* and yelled, "You (another name for Zilu) and Ci (another name for Zigong) are really petty. Tell them to come in. I am going to have a talk



【原文】

谓达，穷于道之谓穷。今丘也拘仁义之道，以遭乱世之患，其所也，何穷之谓？故内省而不疚于道，临难而不失其德。大寒既至，霜雪既降，吾是以知松柏之茂也。昔桓公得之莒，文公得之曹，越王得之会稽。陈、蔡之隄，于丘其幸乎！”孔子烈然返瑟而弦，子路抗然执干而舞。子贡曰：“吾不知天之高也，不知地之下也。”古之得道者，穷亦乐，达亦乐。

【今译】

义就叫达，不通晓道义才叫穷。现在我固守着仁义之道，来忍受乱世的祸患，我适得其所，怎么能算穷？所以，反省自己的时候不感到有愧于道，面临灾难的时候不丧失自己的品德。严寒到来，霜雪降落以后，我才知道松柏旺盛的生机。从前齐桓公因为出奔莒国而坚定了复国称霸的决心，晋文公因为出亡曹国而坚定了复国称霸的决心，越王勾践因受会稽之辱而坚定了复国称霸的决心。在陈、蔡边境受困，大概是我的幸运吧！”孔子大义凛然地拿起瑟重新弹奏起来，子路手持盾牌慷慨地跳起舞来。子贡说：“我不知天高地卑啊。”古代得道的人，困窘的时候高兴，



with them." Zilu and Zigong came in. Zigong said, "Dear master, I can see that you are quite impoverished now." Confucius said, "How dare you say that? Gentlemen should be regarded as successful if they really understand morality and justice. If not, they can be regarded as being out at the elbows. I have always stuck to the principles of benevolence and righteousness and put up with the problems and disasters of these troubled times, and that is exactly what I shall continue to do. How dare you say that I am out at the elbows? Every time I look within myself, I realize that I have complied with the laws of Tao. Every time I am in danger, I know that I have not done anything against my integrity. You will never know the vitality of conifers until you see them in the coldest weather when everything is covered with deep snow. Duke Huan of the state of Qi unambiguously decided to take over the regime and become one of the Lord-protectors himself after the experience of taking refuge in the state of Ju. Duke Wen of the state of Jin unambiguously decided to take over the regime and become one of the Lord-protectors himself after the experience of taking refuge in the state of Cao. Gou Jian, the king of the state of Yue, unambiguously decided to take over the regime and become one of the Lord-protectors himself after the humiliations he suffered while he was confined in Kuai Ji by the king of Wu. Compared with them, confinement between the border of Chen and Cai is nothing for me!" Confucius took up the *se* and played it again passionately. Zilu was excited by these words. He took a shield and danced to the music. Zigong said, "It is I that do



【原文】

所乐非穷达也，道得于此，则穷达一也，为寒暑风雨之序矣。故许由虞乎颍阳，而共伯得乎共首。

【今译】

显达的时候也高兴。他们所高兴的不是困窘或者显达，如果得到了道，困窘和显达都没有什么区别，如同寒暑、风雨交替出现一样。所以，许由在颍水北岸自得其乐，共伯在共首山怡然自得。

遇合

【原文】

七曰——

凡遇，合也。时不合，必待合而后行。故比翼之鸟死乎木，比目之鱼死乎海。孔子周流海内，再干世主，如齐至卫，所见八十余君，委质为弟子者三千人，达徒七十人，七十人者，万乘之主得一人用可为师，不为无人，以此游仅至于鲁司寇，此天子之所以时绝也，诸侯之所以大乱也。

【今译】

凡是人们之间的遇合，一定是情志投合。在情志不能投合的时候，一定要等到与自己投合的对象出现才行。因此，比翼鸟死在树上，比目鱼死在海里。孔子周游列国，屡次与当世君主会面，到过齐国卫国，共谒见过八十多个君主，献上见面礼做他弟子的有三千人，他有七十个优秀的弟子。这七十个人当中的任何一个都可以做拥有一万辆战车的大国君主的老师，并非没有人才。然而孔子带领这些人周游，官职却仅仅做到鲁国的司寇，这就是天子之所以灭绝、诸侯之间出现大乱的原因。



not know how high the sky is and how humble Earth is!" In a word, the sensible people of ancient times were always happy whether or not they could get on with their sovereigns, or whether or not they were appointed to positions of honour and power. They were happy when they had mastered Tao. If Tao were mastered, positions of honour and power made no difference to them at all—it was all as natural as the alternation of winter and summer, and of wind and rain. Therefore, Xu You enjoyed his life on the northern bank of the Ying River and Gong Bo enjoyed his life at Gong Shou Mountain.

7. On Getting On Well with Each Other

If people can get along well, they must have found each other congenial. If they cannot get on well with each other, they cannot do anything about it until those whom they will find congenial show up. Hence, the inseparable king birds would wait for their counterparts until death in the trees, and the flatfish would die in the sea. In order to persuade the sovereigns of his time to adopt his ideas on governing the world, Confucius travelled all across the world, including the states of Wei and Qi, and talked with more than eighty sovereigns. In order to acknowledge him formerly as their teacher, about three thousand people presented ceremonial gifts to him. Among these disciples, around seventy were considered to be outstanding. All those seventy disciples were qualified to serve as mentors to leading state sovereigns with



【原文】

乱则愚者之多幸也，幸则必不胜其任矣。任久不胜，则幸反为祸。其幸大者，其祸亦大，非祸独及己也。故君子不处幸，不为苟，必审诸己然后任，任然后动。

凡能听说者，必达乎论议者也。世主之能识论议者寡，所遇恶得不苟？凡能听音者，必达于五声。人之能知五声者寡，所善恶得不苟？客有以吹籁见越王者，羽角宫徵商不谬，越王不善，为野音而反善之。说

【今译】

世道混乱的时候，通常是愚昧的人会被侥幸任用。因为是侥幸，他们就必定不能胜任。不能胜任的时间久了，侥幸反而会成为祸害。越侥幸的，祸害也就越大，而且祸害并非仅仅殃及自身。因此，君子不会心存侥幸，不会苟且行事，一定慎重审察自己的能力然后再担任官职，担当官职后再量力而行。

凡是能正确听取别人意见的人，一定是通达议论的人。世上的君主能识别（有价值的）议论的人很少，他们所赏识的人怎能不是不肖之辈？凡是能欣赏音乐的人，一定通晓五音。真正通晓五音的人很少，一般人所欣赏的音乐怎能不鄙俗？有个客人凭着自己吹箫的本领谒见越王，他所吹奏的羽、角、宫、徵、商没有丝毫谬误，越王却认为不好；吹奏



ten thousand chariots, so there were a lot of talented people. Nevertheless, when Confucius was travelling across the world along with his disciples, the highest position he was offered was the minister of justice of the state of Lu. That shows that the Sons of Heaven are uprooted, and the states of the world are in severe chaos. It is common that foolish people will be appointed to powerful positions because of good luck during troubled times. Thus, they are certainly not qualified for their posts. When they have held their posts for a long time, their flukes will turn to disasters. The flukier they are, the more severe these disasters will be, and they will not be the only ones to suffer from them. Sensible people will not depend on flukes, nor will they act perfunctorily. They will examine themselves to make sure that they are qualified for the posts they are offered, and they will then try their best to perform their duties after they take office.

People who understand the value of discussion and know how to take useful advice must be very permeable to the comments of others. However, very few contemporary sovereigns are able to appreciate these useful comments. How could it be possible that people of whom they think highly are really worthy? As for people who know how to appreciate music, they must know the five notes—Yu, Jue, Gong, Zhi and Shang—well. However, few people really know these five notes well, so how could it be possible that the tunes appreciated by the ordinary people are not vulgar? Once, someone who was good at playing the *xiao* pipe (a vertical bamboo flute) went to visit the king of the state of Yue by



【原文】

之道亦有如此者也。

人有人妻者。人告其父母曰：“嫁不必生也。衣器之物，可外藏之，以备不生。”其父母以为然，于是令其女常外藏。姑妯知之，曰：“为我妇而有外心，不可畜。”因出之。妇之父母，以谓为己谋者以为忠，终身善之，亦不知所以然矣。宗庙之灭，天下之失，亦由此矣。故曰遇合也无常。说，适然也。若人之于色也，无不知说美者，而美者未必遇也。故嫫母执乎黄帝，黄帝曰：“厉女德而弗忘，与女正而弗衰，虽恶奚伤？”

【今译】

鄙野的曲调，越王反而觉得很好。劝说别人也有类似的情形。

一个女人初为人妻，有人对她的父母说：“嫁出去的女人未必能与男人终老，衣服器具等物品，可以拿到外面藏起来，以防被休弃。”她的父母认为这人说得很讲道理，于是就让女儿经常把财物拿到外边藏起来。公婆知道了这事，说：“做我们的媳妇却存有外心，不能留下她。”于是就把她休了。这个女人的父母认为替自己出主意的人很忠诚，终身与他交好，这就是根本不通事理。宗庙的毁灭，天下的沦丧，也出于同样的道理。所以说遇合是无常的。被人喜欢也是出于偶然。如同人们对于女色一样，没有人不知道喜欢美人，然而美人却未必能遇上自己所真正欣赏、同时也真正欣赏自己的人。所以，嫫母得以服侍黄帝，黄帝说：“你时刻不忘修养自己的品德，交付你做的事情不荒疏，虽然长得



virtue of this skill. He played all the five notes, Yu, Jue, Gong, Zhi and Shang, perfectly. However, the king of Yue did not appreciate them. When he played the licentious tunes, the king of Yue loved them very much. Persuading others to take your advice is somewhat like that.

Once upon a time, a girl was about to get married. Someone told her parents, "It is possible that your daughter and her husband might not live together till the end of their lives, so I think she should take some clothes, utensils and other kinds of house belongings and keep them secretly outside the home in case her husband might seek to divorce her." Her parents thought it was a good idea and asked their daughter to follow it. After she got married, the woman often stole things from home and hid them outside. Her mother-in-law and father-in-law discovered the theft and said, "Our daughter-in-law is stealing from us. She must have some unfaithful intentions, so we should not keep her here." So she was driven out from the family. Nonetheless, her parents thought that the one who had suggested her pilfer was very loyal to them, so they treated him as a friend for life. They did not know anything about common sense at all. The destruction of the central ancestral temples and the perdition of the states of the world took place for the same reason too. People often get along well after they meet each other by chance. Being appreciated by others is also due to contingency. That is somewhat similar to the relationship between men and beautiful women; nobody dislikes beautiful women, but not all beautiful women can meet the right men.



【原文】

若人之于滋味，无不说甘脆，而甘脆未必受也。文王嗜昌蒲菹，孔子闻而服之，缩頰而食之，三年然后胜之。人大臭者，其亲戚兄弟妻妾知识无能与居者，自苦而居海上。海上人有说其臭者，昼夜随之而弗能去。说亦有若此者。

陈有恶人焉，曰敦洽𪚩糜，雄颡广颜，色如浹赭，垂眼临鼻，长肘而𪚩。陈侯见而甚说之，外使治其国，内使制其身。楚合诸侯，陈侯病不能往，使敦洽𪚩糜往谢焉。楚王怪其名而先见之。客有进状有恶其名

【今译】

丑，又有什么妨碍？”就像人们对滋味一样，没有人不喜欢甘美而且脆的东西，可是吃了甘美而且脆的东西却未必受用。周文王爱吃葛蒲根，孔子听说后，皱着眉头才勉强咽下去，三年后才习惯了吃它。有个人有非常严重的狐臭，他的父母、兄弟、妻子、侍妾、熟识的人没有能跟他同住一处的。他很苦恼，就到海边居住。海边有人喜欢他的臭味，日夜跟着他不肯离开。喜欢别人竟然还有这样的情形。

陈国有个长相非常丑陋的人，叫敦洽𪚩糜，他相貌凶恶，眉宇之间极为宽阔，面色黑红，眼睛几乎垂到鼻子上，胳膊很长而且弯曲。陈侯看到他很是喜欢，让他在外治理国家，在内负责自己的饮食起居。楚国会盟诸侯，陈侯有病不能前往，派敦洽𪚩糜去向楚国道歉。楚国国君感到他的名字很怪，就先接见了。他进去后，相貌既丑陋，说话又难听，



The Yellow King married the ugliest woman in the world called Mo Mu. The Yellow King said, "Mo Mu never forgets to improve herself and cultivate her virtues, and she always keeps everything in order. Even though she is ugly, that does not matter at all." This is somewhat like the relationship between the human being and flavour. Everybody loves delicacies, but not everyone feels well after they eat such delicious things. King Wen of the Zhou Dynasty loved eating the roots of the sweet flags. When Confucius heard of this, he tried it himself but found it too insipid to swallow, and he did not get used to it until three years later. Once there was a man who had very bad bromhidrosis. His family knew this, and no one, including his parents, brothers, children, wife, concubines or acquaintances, would live with him. He was very anguished, so he went to live on the coast. Nonetheless, someone living on the coast loved his smell so much that he followed and accompanied him day and night. Everybody has his own taste!

There was an extremely ugly man in the state of Chen called Dunqia Choumi. He looked horrible. His forehead was very broad, his face was very swarthy, his extrusive eyes almost reached his nose and his arms were overly long but could not stretch out straight. However, the marquis of Chen loved his appearance so much that he not only appointed him to a powerful government position but also asked him to take charge of his everyday life. When the state of Chu was gathering sovereigns of the other states for a meeting, the marquis of Chen could not attend due to illness. So he sent



【原文】

言有恶状，楚王怒，合大夫而告之，曰：“陈侯不知其不可使，是不知也；知而使之，是侮也；侮且不智，不可不攻也。”兴师伐陈，三月然后丧。恶足以骇人，言足以丧国，而友之足于陈侯而无上也，至于亡而友不衰。夫不宜遇而遇者则必废，宜遇而不遇者，此国之所以乱，世之所以衰也。天下之民，其苦愁劳务从此生。凡举人之本，太上以志，其次以事，其次以功。三者弗能，国必残亡，群孽大至，身必死殃，年得至七十、九十犹尚幸。贤圣之后，反而孽民，是以贼其身，岂能独哉？

【今译】

楚国国君大怒，把大夫们召集起来后告诉他们说：“陈侯不知道不该派此人出使，是不明智；明知不该派他出使却还是派他前来，就是对我们的侮辱。他既侮辱了我们而且又不明智，就不能不攻打他。”于是发兵攻打陈国，三个月后，陈国沦丧。丑陋足以令人感到恐惧，言辞足以导致国家沦丧，可是陈侯对他的喜爱却达到极点，没有人能超过他，直到灭亡的时候，对他的喜爱都没有减弱。君主赏识了不该赏识的人，君位就一定会被废弃。而应该受到赏识的人却没有受到赏识，是国家之所以混乱、世道之所以衰微的原因。天下百姓的愁苦劳顿也就因此而产生了。举用人才的根本，首先是看他的志向，其次是看他做事的原则，再次是看他的事功。如果不能根据这三条举荐人才，国家一定会残破灭亡，各种灾祸会一齐到来，君主自身必定会丧生或者遭殃，能活到七十、九十岁，就已经是侥幸了。圣贤的后代，反而残害人民，并因此危及自身，受害的又岂只是他自己呢？



Dunqia Choumi there as an emissary to apologize to Chu. The king of Chu was intrigued by his strange name, so he interviewed him first, but was outraged by his stupid talk and hateful appearance. He called on the high-ranking court officials and said, "It was unwise for the marquis of Chen to have sent this man as a messenger. Did he aim to humiliate us by sending him here on purpose? We should attack that state if he is both unwise and intent on humiliation." The state of Chu then sent troops to attack Chen, and Chen was ruined in three months. Dunqia Choumi was ugly enough to terrify others and his dialogue was so unbearable that it could lead to the perdition of a state. Nonetheless, the marquis of Chen was very friendly to him, and appointed him to the highest of positions. Moreover, his love towards him continued till the end of his life. As for a sovereign, if he appreciates the wrong people, he will definitely be dethroned, and if he fails to use the competent ones, it will lead to problems and chaos all over the state. That will lead to further poverty and suffering of the common people of the world. When employing people, they should first of all be judged according to their ideals. Secondly, they should be examined by their ways of doing things. And finally, they should be evaluated by their contributions. If a sovereign does not take these three main factors into consideration, his state will be ruined, all kinds of disasters will occur and the sovereign himself will lose his life or suffer from mishaps. If he could live till the age of seventy or ninety, he would be regarded as extremely lucky. Offspring of sages as he is, he not only causes severe damage



必己

【原文】

八曰——

外物不可必，故龙逢诛，比干戮，箕子狂，恶来死，桀、纣亡。人主莫不欲其臣之忠，而忠未必信，故伍员流乎江，苌弘死、藏其血三年而为碧。亲莫不欲其子之孝，而孝未必爱，故孝己疑，曾子悲。

庄子行于山中，见木甚美，长大，枝叶盛茂，伐木者止其旁而弗取，问其故，曰：“无所可用。”庄子曰：“此以不材得终其天年矣。”出于山，及邑，舍故人之家。故人喜，具酒肉，令竖子为杀雁飧之。竖子请曰：“其一雁能鸣，一雁不能鸣，请奚杀？”主人之公曰：“杀其不能鸣者。”明日，

【今译】

对外物不能苛求，所以龙逢被诛杀，比干被屠戮，箕子假装疯狂，恶来被处死，桀、纣走向灭亡。君主没有不希望臣子对自己忠心耿耿的，但是忠心耿耿的人却不一定能受到君主的信任，所以，伍员被投入江中，苌弘被杀，他的血被收藏了三年之后化为碧玉。父母没有不希望子女对自己孝顺的，但是孝顺的子女却不一定能受到父母的喜爱，所以孝己遭到怀疑，曾子因遭父母痛打而悲泣。

庄子在山中行走，看到一棵树长得很好，高大而且树叶繁茂，伐木的人在树旁停下来却不砍伐它。庄子询问原因，伐木的人说：“它没有任何用处。”庄子说：“这棵树因为没有任何用处而得以终其天年。”庄子从山里出来，来到村子里，住在朋友家中。朋友很高兴，置办了酒肉，让童仆杀鹅来款待庄子。童仆请示说：“一只鹅能叫，一只鹅不能叫，请问宰杀哪只？”主人的父亲说：“宰杀那只不叫的。”第二天，庄子的弟子问



to his people, but also endangers his own life. How many victims will he have?

8. On Self-discipline

We should not carp about external things. Due to carping about external things, Longpang was executed, Bi Gan was killed, Jizi was forced to pretend that he was mad, Wu Lai was sentenced to death, and Jie and Zhou perished. All sovereigns wish their court officials to serve them wholeheartedly. Nonetheless, not all loyal court officials are to be trusted. Wu Yuan was drowned in the Yangtze River, and three years after Chang Hong was killed, his stored blood changed into jade (a manifestation of loyalty). Parents always wish their children to be dutiful, but not all dutiful children can win over the hearts of their parents. The filial piety of Xiao Ji was suspected, and Zengji cried when he was beaten by his parents.

Once, Zhuangzi was walking in the mountains and saw a beautiful tree. The tree was enormous and exuberant. The lumberjack stopped beside it, but did not chop at it. Zhuangzi asked him for the reason. The man said, "Well, it is of no use." Zhuangzi said, "This tree can enjoy its life because it is of no use." Then Zhuangzi left the mountains, went to a village and stopped at his friend's home. The friend was glad to see him and prepared meat and wine to welcome him. He then asked his houseboy to kill one of the geese to honour Zhuangzi. The houseboy asked, "But we have two geese.



【原文】

弟子问于庄子曰：“昔者山中之木以不材得终天年，主人之雁以不材死，先生将何处以处？”庄子笑曰：“周将处于材、不材之间。材、不材之间，似之而非也，故未免乎累。若夫道德则不然：无讶无訾，一龙一蛇，与时俱化，而无肯专为；一上一下，以禾为量，而浮游乎万物之祖，物物而不物于物，则胡可得而累？此神农、黄帝之所法。若夫万物之情、人伦之传则不然：成则毁，大则衰，廉则剝，尊则亏，直则散，合则离，爱则隳，多智则谋，不肖则欺，胡可得而必？”

牛缺居上地大儒也，下之邯郸，遇盗于耦沙之中。盗求其囊中之载

【今译】

他：“昨天山里的树因为没有任何用处得以终其天年，主人的鹅因为没用而被杀死，先生您将置身何处？”庄子笑着说：“我将置身于有用与没用之间。在有用与没用之间，似是而非，其实也不能免于祸害。而道德却不是这样：没有毁誉，时而为龙，时而为蛇，随时势而变化，而不肯专门成为任何一个事物；时上时下，以和同为标准，在虚无的境界遨游，主宰万物而不被任何外物左右，又怎能遭受祸害？这就是神农、黄帝所取法的。至于万物的本性以及人伦运转却不是这样：成功了就会毁灭，强大了就会衰退，锋利了就会变钝，尊贵了就会亏损，直了就会弯，合了就会离，受宠了就会被废弃，智谋多了就会遭人谋算，不肖就会被人欺侮，又怎能完美无缺呢？”

牛缺是居住在上郡的硕儒，他到邯郸去，在耦沙遇到了强盗。强盗



One can honk and the other cannot. Which one do you think I should kill?" The father of the friend said, "Kill the one that cannot honk." The next day, one pupil asked Zhuangzi, "The big tree growing on that mountain can enjoy its life because it is of no use. Your friend's goose was killed because it is of no use (since the goose could not honk). Which side are you going to take yourself (being of use or of no use), master?" Zhuangzi smiled and said, "I am going to put myself in between, in the middle of being of use and of no use. I cannot protect myself from all kinds of disasters by just pretending to be specious. However, Tao is not the same. It does not care about praise or blame. Sometimes it appears to be a dragon, other times it appears to be a snake; it can transfigure continuously according to the actual conditions. Thus it cannot maintain the shape of any fixed thing. Sometimes it is high above in the sky, but other times it is deep beneath the ground. It sticks to the law of harmony and travels freely in the realm of nothingness. It dominates a myriad of things of the world but cannot be affected by anything else. How could it get into trouble this way? Shen Nong and the Yellow King all learned from it. However, the nature of a myriad of things and the course of mundane affairs are not the same; their success is followed by destruction and their prosperity is followed by decline. Sharp things will be blunted because of their sharpness and sublime things will turn bad because of their sublimity. Straight things will be bent. Co-operators will be separated. Beloved ones will be discarded. The wise people will cheat themselves. The



【原文】

则与之，求其车马则与之，求其衣被则与之。牛缺出而去。盗相谓曰：“此天下之显人也，今辱之如此，此必诉我于万乘之主，万乘之主必以国诛我，我必不生，不若相与追而杀之，以灭其迹。”于是相与趋之，行三十里，及而杀之。此以知故也。孟贲过于河，先其五，船人怒，而以楫橈其头，顾不知其孟贲也。中河，孟贲瞋目而视船人，发植，目裂，鬓指，舟中之人尽扬播入于河。使船人知其孟贲，弗敢直视，涉无先者，又况于辱之乎？此以不知故也。知与不知，皆不足恃，其惟和调近之。犹未可

【今译】

要他口袋里装的财物，他就把财物给了他们；要他的车马，他家把车马给了他们；要他的衣服被子，他就把衣服与被子全给了他们。牛缺走了以后，强盗相互说：“这是天下的显达人士，如今我们这般侮辱了他，他一定要向拥有一万辆战车的大国的君主告发我们，大国的君主一定会动用全国的力量诛杀我们，我们必定不能活命。不如一起追上他，把他杀了灭口。”于是就一起追赶他，追了三十里赶上他后就把他杀了。这是强盗知道牛缺是贤人的缘故。孟贲过河的时候，抢在排队等候的队列之前上了船，船工大怒，用桨敲他的头，而不知道他就是孟贲。到了河中央，孟贲瞪大了眼睛盯着船工，他的头发竖立起来，眼眶都瞪裂了，鬓发也直立起来。船上的人都因为孟贲摇晃船只而掉进水里。假使船工知道他就是孟贲，就不敢正眼看他，也不会有人敢在他之前渡河，更何况侮辱他？这是因为船上的人不知道他就是孟贲的缘故。知道与不知道，都不足依靠，大概只有和调才能几近免除祸患。但和调还是不足



unworthy ones will be overridden. How could they be perfect then?"

Niu Que was a famous scholar of Confucianism and he lived in Shang in the state of Qin. When he was on his way to Han Dan, he came upon some bandits in Ou Sha. The bandits asked for his money, which he gave them; the bandits asked for his horse and carriage, which he gave them; the bandits asked for his garments and quilts, which he gave them. After the bandits got everything they wanted, they let him go. Then the bandits said, "This is a sensible person and he is famous all across the world. Since we have humiliated him so badly today, surely he will appeal to the sovereigns of large states with ten thousand chariots. The sovereigns of these formidable states will definitely mobilize their military forces to kill us. If this is the case, none of us can survive. Therefore, we'd better catch him and kill him." They then pursued him for thirty *li*, caught him and killed him without any hesitation. Thus, Niu Que died for his sagacity. Once Meng Ben was crossing a river. He pushed through all the people waiting in the line and got on the boat first. The boatman was angry with him and hit him on the head with the oar, as he did not know that he was Meng Ben. When the boat reached the middle of the water, Meng Ben stared at the boatman, his hair standing on end and his eyes battered. Then he rocked the boat, and as a result, all the passengers fell into the water. Had they known that he was Meng Ben, they would not have dared to look at him in the eye, and no one would have crossed the river first, let alone humiliate



【原文】

必，盖有不辨和调者，则和调有不免也。宋桓司马有宝珠，抵罪出亡。王使人问珠之所在，曰“投之池中”，于是竭池而求之，无得，鱼死焉。此言祸福之相及也。纣为不善于商，而祸充天地，和调何益？

张毅好恭，门闾帷薄聚居众无不趋，與隶姻媾小童无不敬，以定其身，不终其寿，内热而死。单豹好术，离俗弃尘，不食谷实，不衣芮温，身处山林岩堀，以全其生，不尽其年，而虎食之。孔子行道而息，马逸，食

【今译】

依靠，因为还有不能辨识和调的人，因而即便和调也仍然不能免于祸患。宋国的司马桓魋有颗宝珠，他犯罪后出逃，宋景公派人问他宝珠在哪里，他说：“我把它扔进池塘里了。”于是排干池塘里的水寻找宝珠，也没有找到，但是鱼都死了。这是说祸福相互依存。纣在商代作恶，祸患充溢天地之间，和调又有什么用？

张毅喜欢恭敬待人，经过门闾、帷幕、垂帘以及众人聚集的地方都快步走过，对待奴隶、婢妾以及童仆也都极为恭敬，以求得自身安宁，但却不能长寿，患内热病死去。单豹喜欢道术，离弃尘俗，不吃五谷，不穿细软温暖的衣服，住在山林岩穴之中，以保全自己的生命，但却不能享尽天年，被老虎吃掉了。孔子行路，途中休息的时候，马跑了，吃了人家



him. That mishap occurred because no one on the boat knew that he was Meng Ben. Therefore, whether you know something or not makes little difference in preventing you from getting into trouble. Possibly the only way for you to dispose of troubles is to remain good-natured. However, being good-natured is not always enough in itself to remove troubles or disasters. There are some people who do not stick to this rule, so you might still get into trouble even though you are good-natured yourself. Huan Kui, the minister of war of the state of Song, owned a valuable pearl. He fled from Song after he had committed misdeeds. Duke Jing of Song sent someone to ask him where his pearl was. "I threw it into the pond," he said. The duke then ordered people to drain the pond to look for the pearl, but they could not find it. However, all the fish died. This story shows that misfortune and good fortune are both opposite and complementary to each other. During the Shang Dynasty, Zhou abused his powers and committed all kinds of sins. Disasters caused by him prevailed between the sky and the earth. How could being good-natured make any difference in this case?

Zhang Yi always treated others with respect. Every time he passed a lane, veil or curtain, he would walk by quickly. He even treated slaves and servants extremely humbly as well. He tried to safeguard his life this way, but did not enjoy longevity as he died of pyrexia unexpectedly. Shan Bao was interested in magical skills. In order to safeguard his own life, he went to live in a cave in the hope that he could shut himself off from the rest of the world. He would not eat any



【原文】

人之稼，野人取其马。子贡请往说之，毕辞，野人不听。有鄙人始事孔子者曰请往说之，因谓野人曰：“子不耕于东海，吾不耕于西海也，吾马何得不食子之禾？”其野人大说，相谓曰：“说亦皆如此其辩也，独如向之人？”解马而与之。说如此其无方也而犹行，外物岂可必哉？

君子之自行也，敬人而不必见敬，爱人而不必见爱。敬爱人者，己也；见敬爱人者，人也。君子必在己者，不必在人者也，必在己无不遇矣。

【今译】

的庄稼，农夫把马牵走了。子贡请求去劝说那个农夫，话都说尽了，农夫却不听从。有个出身卑微、刚刚跟随孔子的人请求前去劝说，他对那个农夫说：“您不在东海耕种，我也不在西海耕种，（我们总会有机会相遇的，）我的马怎能不吃您的庄稼？”那个农夫非常高兴，对他说：“这话竟然如此有道理，哪像刚才那人所说的？”解下马交给了他。劝说人如此不讲方法却也行得通，对外物怎能苛求呢？

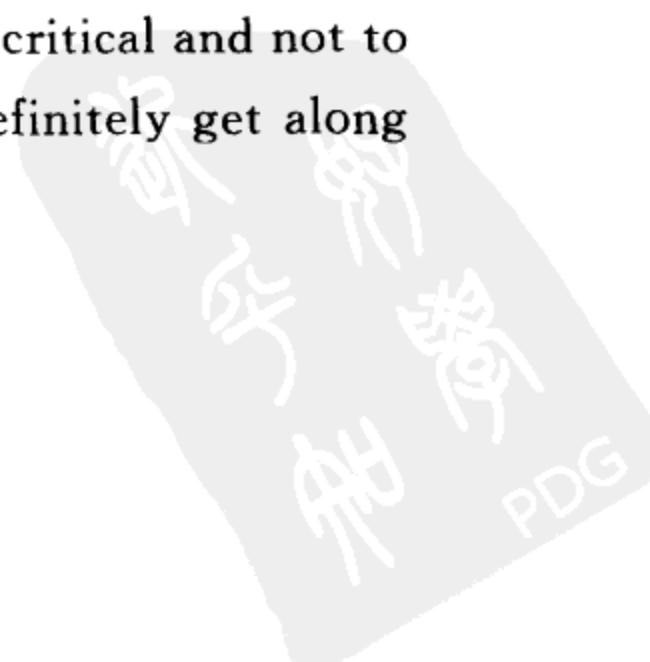
君子立身处世，尊敬别人却不必一定要被别人尊敬，爱戴别人却不必一定要被别人爱戴。尊敬爱戴别人，是自己的事；被人尊敬与爱戴，是别人的事。君子只能要求自己，而不必苛求别人，要求自己就一定能够遇合了。





grain or wear any warm and comfortable clothes. However, he did not enjoy a natural lifespan as he was eaten by a tiger. When Confucius was taking a rest while in a journey, his horse escaped and ate a farmer's crops. The farmer kept the horse and would not return it to him. Zigong tried to reason with the farmer, but he would not listen to him. A new disciple who was from a very humble family and had only followed Confucius for a short period asked his permission to meet the farmer. He walked up to the farmer and said, "You are not growing crops on the East Sea coast and I am not growing crops on the West Sea coast. So, isn't it inevitable that my horse will eat your crops?" The farmer was happy with his words and praised him, "That seems reasonable! What has the former one said was nonsense." He unfastened the horse and returned it to him. There is no fixed method of persuasion, how could we carp about the external things then?

Sensible gentlemen behave this way: they respect others but do not expect to be respected in return, and they love others but do not expect to be loved in return. To respect and love others is something you can do if you want; to be respected and loved by others is beyond your own control. It is always necessary for gentlemen to be self-critical and not to carp about others. In this way, they can definitely get along well with others.





慎大览第三 权勋 下贤 报更 顺说 不广 贵因 察今

慎大

【原文】

一曰——

贤主愈大愈惧，愈强愈恐。凡大者，小邻国也；强者，胜其敌也。胜其敌则多怨，小邻国则多患。多患多怨，国虽强大，恶得不惧，恶得不恐？故贤主于安思危，于达思穷，于得思丧。《周书》曰：“若临深渊，若履薄冰。”以言慎事也。

桀为无道，暴戾顽贪，天下颤恐而患之，言者不同，纷纷分分，其情难得。干辛任威，凌轹诸侯，以及兆民，贤良郁怨。杀彼龙逢，以服群

【今译】

贤明的君主，国土越广大心中越恐惧，国力越强心中越惊恐。举凡一个国家的国土广大，都是侵削邻国的结果；国力强大，都是战胜敌国的结果。战胜了敌国，就会招致很多怨恨；侵削了邻国，就会招致很多后患。怨恨、后患多了，国家虽然强大，怎能不恐惧？怎能不惊恐？所以贤明的君主在太平的时候会思虑危险，在显赫的时候会思虑困窘，在得到的时候会思虑失去。《周书》中说：“如同面临深渊，如同踩着薄冰。”这是说行事要始终保持谨慎。

夏桀无道，暴戾贪婪，天下人都战战兢兢忧虑不安，人言纷纭，真实情况无从得知。干辛依仗权势，欺凌诸侯、百姓，贤良的人心中忧郁



Views on Remaining Vigilant Despite Prosperity

1. On Remaining Vigilant Despite Prosperity

For a sage sovereign, the larger his territory is, the more he will worry about it, and the stronger the national power is, the more he will worry about it. If the territory of a state is vast, it must be the result of encroachments upon neighbouring states. If the national power of a state is strong, it must be the result of victories over enemy states during military actions. A lot of hatred will be provoked if the enemy states are defeated, and many future disasters will be caused if the neighbouring states are encroached upon. In this case, how could the sovereign not be worried? Therefore, a sage sovereign will ponder over how to protect the state from danger even when his state is at peace, how to overcome hardships even when his state is prosperous and how to prevent losses even when he has something of value. It is said in *Zhoushu*, "Behave yourself as if you were standing on the top of a chasm and walking on a layer of thin ice over deep water." It shows that people must behave extremely cautiously.

Jie of the Xia Dynasty was very tyrannical and capricious. People all over the world worried deeply about it, but no one dared tell the truth. Therefore, he did not know the actual situation of his kingdom. Gan Xin, Jie's henchman, counted on his powers to override both the states'



【原文】

凶。众庶泯泯，皆有远志，莫敢直言，其生若惊。大臣同患，弗周而畔。桀愈自贤，矜过善非，主道重塞，国人大崩。汤乃惕惧，忧天下之不宁，欲令伊尹往视旷夏，恐其不信，汤由亲自射伊尹。伊尹奔夏三年，反报于亳，曰：“桀迷惑于末嬉，好彼琬、琰，不恤其众，众志不堪，上下相疾，民心积怨，皆曰‘上天弗恤，夏命其卒’。”汤谓伊尹曰：“若告我旷夏尽如

【今译】

怨恨。夏桀杀死敢于直谏的关龙逢，以此来压服群臣诤谏。人们骚动不堪，都有远走高飞的打算，没有谁敢于说真话，人们都很惊恐。大臣们怀着同样的忧患，不亲附桀都想叛离他。夏桀更加自诩贤明，文过饰非，为君之道被重重阻塞，人民分崩离析。面对这种情况，汤感到很恐惧，忧虑天下的动荡，想让伊尹去观察夏朝的局势，又担心他们不相信伊尹，于是汤亲自射伤伊尹，伊尹逃亡到夏，三年后返回亳禀报说：“桀被末嬉迷住了，还宠幸爱妾琬、琰，不怜悯众人，民众都不堪忍受了。君臣上下互相痛恨，人民心中充满怨恨，都说：‘上天不保佑我们，夏朝就要灭亡了。’”汤对伊尹说：“你所说的夏朝的情况就像诗里写的一样。”汤



sovereigns and the common people. The sensible and innocent were very dejected. In order to stamp his authority and halt the objections of the court officials, he killed Guan Longpang, a straightforward, sensible and loyal official. Great tumult was felt amongst the people. Everyone was terrified by this bloody action but dared not express their feelings directly. The common people considered leaving for elsewhere. The court officials were also worried about the situation. They did not feel close to Jie any more and considered leaving him for good. Jie considered himself as sensible and wise and was engaged in covering up his errors. Thus he became more and more unworthy and lost the support of his people totally. Tang was worried about the situation and the sufferings of the people, so he wanted to send Yi Yin to Xia to carry out an investigation into the actual conditions there. However, he feared that Yi Yin might not be trusted in Jie's administration, so Tang hit Yi Yin in person to win over Jie's trust in him. Yi Yin escaped to Xia and stayed there for three years after he was hit. Then he went back to Tang's capital, Bo, and reported to him, "Jie is addicted to love affairs with Mo Xi, Wan and Yan. He does not pay any attention to the masses, and the people are suffering very badly. The Son of Heaven and his court officials hate each other very much. The hearts of the common people are filled with hatred towards him. They all say, 'Heaven is of no mercy to us and the perdition of the Xia Dynasty is coming.'" Tang said, "I see. The situation you described is just as has been described in a poem." Tang made



【原文】

诗。”汤与伊尹盟，以示必灭夏。伊尹又复往视旷夏，听于末嬉。末嬉言曰：“今昔天子梦西方有日，东方有日，两日相与斗，西方日胜，东方日不胜。”伊尹以告汤。商涸旱，汤犹发师，以信伊尹之盟，故令师从东方出于国，西以进。未接刃而桀走，逐之至大沙，身体离散，为天下戮，不可正谏，虽后悔之，将可奈何？汤立为天子，夏民大说，如得慈亲，朝不易位，农不去畴，商不变肆，亲鄩如夏。此之谓至公，此之谓至安，此之谓至信。尽行伊尹之盟，不避旱殃，祖伊尹世世享商。

【今译】

与伊尹订立盟约，表示了一定要灭掉夏朝的决心。伊尹又去观察夏朝的局势，受到末嬉信赖。末嬉对他说：“昨天夜里，天子梦见西方有个太阳，东方有个太阳，两个太阳互相争斗，西方的太阳取得了胜利，东方的太阳被打败了。”伊尹把这个梦告诉了汤。这时商的领地正遭遇旱灾，汤为了信守跟伊尹订立的盟约还是发兵攻打夏。（鉴于梦境的情节，）他命令自己的军队从东方出境，向西挺进。还没有开战，桀就逃跑了。汤把他追赶到大沙。桀身首离散，被天下人耻笑，他起初不听劝谏，即使后悔了，又能怎样？汤做了天子，夏朝的百姓非常高兴，如同得到慈父一般，朝廷的官位没有改变，农民无须离开田地，商贾没有改变商肆，汤亲近夏朝的百姓如同亲近自己的人民一样。这就叫最大的公正，这就叫最大的安定，这就叫最大的诚信。汤履行跟伊尹订立的盟约，即便旱灾严重也信守诺言，伊尹的家族世世代代都享受商朝的祭祀。



an agreement with Yi Yin in which he manifested his determination to topple Jie's regime. Yi Yin went back to the court of Xia again to investigate the conditions further and this time won the trust of Mo Xi. One day, they were talking. She told him, "Last night, the Son of Heaven dreamed that there were two suns in the sky. One was from the west and the other was from the east. These two suns fought each other fiercely. And the sun from the west won the battle." Yi Yin told Tang of this dream. At that time, the feudatory of Tang was experiencing a severe drought. In order to keep his word with Yi Yin, Tang sent troops to Xia in spite of the drought. He ordered his troops to take off from the east and march towards the west. Jie fled even before the battle began. Tang chased Jie, caught up with him in Da Sha and killed him. Jie lost his life and was derided by people everywhere. His notoriety is the result of not listening to the remonstrations of sensible people. Even though he might regret that at the last moment of his life, would it be of any help to him any more? Tang replaced Jie and became Son of Heaven himself. The people of the toppled Xia Dynasty were so happy with him that they respected him as if he were their kindly father. Under his supervision, the court officials of the former dynasty still held their original posts, the farmers did not need to leave their fields and markets did not need to make any changes either. The people of the former Xia Dynasty were treated as equally as Tang's own people. That is the best justice. That is the best safety. That is the best honesty. Tang kept his word with Yi Yin even though his



【原文】

武王胜殷，入殷，未下舆，命封黄帝之后于铸，封帝尧之后于黎，封帝舜之后于陈；下舆，命封夏后之后于杞，立成汤之后于宋以奉桑林。武王乃恐惧，太息流涕，命周公旦进殷之遗老，而问殷之亡故，又问众之所说、民之所欲。殷之遗老对曰：“欲复盘庚之政。”武王于是复盘庚之政；发巨桥之粟，赋鹿台之钱，以示民无私；出拘救罪，分财弃责，以振穷困；封比干之墓，靖箕子之宫，表商容之间，士过者趋，车过者下；三日之

【今译】

周武王战胜了殷朝，进入殷的都城，他还没有下车，就命令把黄帝的后代封到铸，把帝尧的后代封到黎，把帝舜的后代封到陈。下了车，命令把大禹的后代封到杞，把汤的后代立为宋的国君，继续奉祀桑林。此时，武王仍然很恐惧，长叹一声，眼泪随之流了下来。命令周公旦把商代的遗老召来，询问他们商朝灭亡的原因，又询问民众的喜好和愿望。商代的遗老回答说：“人民希望恢复盘庚时期的政治。”武王于是恢复了盘庚时期的政治，分发储藏在巨桥仓的粮食，施舍储存在鹿台库的钱财，以向人民表示自己的无私；释放被拘禁的罪犯，分发钱财，免除债务，赈济贫困的人。又给比干的坟墓培土，旌表箕子的住宅，在商容的闾里设置标志，行人路过这些地方要加快脚步，乘车的人路过时要下车步行。三天内，参与谋划攻打商的人都被封为诸侯，大夫们得到了封赏



feudatory was suffering badly from a severe drought. And all the ancestors and other deceased members of Yi Yin's family were sacrificed at the national ancestral temple of the Shang Dynasty.

After King Wu of the Zhou Dynasty defeated the troops of the Shang Dynasty, he marched towards Yin, the capital of the former Shang Dynasty. Before he got off the carriage, he ordered that Zhu be conferred the progenies of the Yellow King, Li be conferred the progenies of Yao and Chen the progenies of Shun. After he got off, he ordered that Qi be conferred the offspring of Yu and appointed Tang's offspring to be sovereign of the state of Song to continue to hold ceremonies in Sang Lin. Even at that moment, King Wu was quite terrified. He groaned and tears flowed down his cheeks. He asked Duke Zhou Dan to call on all the old people of Yin and asked them why Yin was toppled and what they and the common people of Yin wanted. These old people said, "The common people hope that we can resume the policy taken by Pan Geng." In order to show his objectivity to the people, King Wu resumed Pan Geng's policy, and distributed the foodstuff kept at Ju Qiao and the money kept at Lu Tai to them. He then set all prisoners free, cancelled all bills and helped the poor. After that, he had the tomb of Bi Gan enlarged, honoured the former house of Jizi and set up a sign of honour in the neighbourhood of Shang Rong. People who passed these places on foot had to walk quickly, and those who took carriages had to get off to show their respects to them. Within three days after King Wu toppled the regime of



【原文】

内，与谋之士封为诸侯，诸大夫赏以书社，庶士施政去赋；然后于济河，西归报于庙；乃税马于华山，税牛于桃林，马弗复乘，牛弗复服；衅鼓旗甲兵，藏之府库，终身不复用。此武王之德也。故周明堂外户不闭，示天下不藏也。唯不藏也可以守至藏。武王胜殷，得二虏而问焉，曰：“若国有妖乎？”一虏对曰：“吾国有妖。昼见星而天雨血，此吾国之妖也。”一虏对曰：“此则妖也。虽然，非其大者也。吾国之妖，甚大者，子不听父，弟不听兄，君令不行，此妖之大者也。”武王避席再拜之。此非贵虏

【今译】

的土地，免除普通士人的赋税。然后武王渡过黄河，回到镐京，把这些情况向祖庙里供奉的祖先汇报。又把马释放到华山，把牛释放到桃林，不让马牛再驾车、服役。又把战鼓、军旗、铠甲、兵器涂上牲血后，收藏到府库里，终生不再使用。这就是武王的仁德。周天子明堂的大门不关闭，向天下人表示没有私自储藏任何东西，只有不私自储藏东西，才能固守最为宝贵的东西。武王战胜殷商后，俘获了两个遗民，问他们说：“你们国家有妖孽吗？”一个俘虏回答说：“我们国家有妖孽。星星在白天出现，天空降落血雨，这就是我们国家的妖孽。”另一个俘虏回答说：“这的确是妖孽，虽说如此，但还不是最大的。我们国家最大的妖孽是儿子不听从父亲，弟弟不听从兄长，君主的命令不能推行。这才是最大的妖孽。”武王急忙离开席位，向他们拜了两拜。这并不是尊重俘虏，



the Shang Dynasty, all those who had offered strategies for attacking the Shang Dynasty or participated in the military action were conferred feudatories, the high-ranking court officials were presented with fiefs, and the intellectuals were exempted from taxes. After that, King Wu crossed the Yellow River and returned to his capital, Hao, to report his success to the ancestors who had been sacrificed at the national temple. Horses were then set free at Hua Mountain and cows were set free at Tao Lin. The horses would not be used for military actions again and the cows would not be burdened with exhausting tasks any more. Banners, military drums, armours and weapons were put into storage so that they would not be used again. That was the great benevolence and virtue of King Wu. The hall of the court of the Son of Heaven of the Zhou Dynasty was never locked to show the people that the royal family did not secretly keep anything for themselves. Thus, they could keep the most valuable things in the world because they did not keep anything for themselves secretly. After King Wu toppled the Shang Dynasty, he held two people captive and asked them, "Do you have ghosts in your kingdom?" One of them said, "Yes, we do. Stars appear in the sky during the day and it also rains blood. These are the ghosts in our kingdom." The other said, "Oh, yes. We do have these kinds of ghosts. However, they are not the worst. In our kingdom, sons do not obey their fathers, younger brothers belittle their elder brothers and orders from the sovereign will not be carried out. These are the worst ghosts of our kingdom." King Wu



【原文】

也，贵其言也。故《易》曰：“诉诉履虎尾，终吉。”

赵襄子攻翟，胜老人、中人，使使者来谒之，襄子方食抔饭，有忧色。左右曰：“一朝而两城下，此人之所以喜也，今君有忧色何？”襄子曰：“江河之大也，不过三日；飘风暴雨，日中不须臾。今赵氏之德行，无所于积，一朝而两城下，亡其及我乎？”孔子闻之曰：“赵氏其昌乎！”夫忧所以为昌也，而喜所以为亡也；胜非其难者也，持之其难者也。贤主以此持胜，故其福及后世。齐、荆、吴、越皆尝胜矣，而卒取亡，不达乎持胜也。唯有道之主能持胜。孔子之劲，举国门之关，而不肯以力闻；墨子为守

【今译】

而是尊重他的言论。所以《易》中说：“战战兢兢，如同踩着老虎尾巴一般，最终必定吉祥。”

赵襄子派新穆子攻打翟国，攻下了老人、中人两座城。新穆子派使者回来禀报，当时襄子正吃着饭团，脸上露出忧愁的神色。身边的人说：“一上午就攻下了两座城，这是让人高兴的事，现在您却面带忧色，这是为什么？”襄子说：“长江黄河涨水，不过三天就会消退；狂风暴雨持续的时间也不过一小会儿。如今我们赵氏没有丰厚的德行，一上午就攻下两座城，我恐怕要遭到灭亡吧？”孔子听到这件事后说：“赵氏恐怕会昌盛吧！”忧虑能导致昌盛，而欣喜能导致灭亡。取得胜利并不难，难的是保持住胜利。贤明的君主凭借这样的理念来保持胜利，所以，后世都能受到他的福分的恩泽。齐国、楚国、吴国、越国都曾经取胜，可最终都灭亡了，这是因为它们不懂得如何保持胜利。只有有道的君主才能保持胜利。凭孔子的力气，可以一只手握住国都城门的门闩将门举起



stood up and bowed to them twice. He did so not just out of respect to the two captives but because he valued their expressions. It is said in *Zhouyi*, "Behave as cautiously as if you were stepping on the tail of a tiger. Thus everything will result in good fortune."

Zhao Xiangzi sent Xin Muzi to attack the state of Di, and he occupied two towns called Lao Ren (literally meaning old people) and Zhong Ren (literally meaning people of middle age). Xin Muzi then sent a messenger to report this victory to Zhao Xiangzi. At that time, Zhao Xiangzi was eating. When he heard this news, he appeared very anxious. The court officials around him said, "We occupied two towns in just one morning. That's great. Everyone will be cheerful because of this news. Why are you worrying?" Xiangzi said, "The flood tides of the Yellow River or the Yangtze River can last no more than three days, and the storms will stop only after a short while. I am not a person of great virtue and we occupied two towns in one morning. Maybe I will perish soon." When Confucius heard of this story, he said, "Perhaps the Zhaos are going to be prosperous!" Worrying about the situation will lead to prosperity but the exhilaration over it might lead to perdition. It is not that difficult to win a battle, but it is not easy to maintain the success of victory for good. Sage sovereigns can maintain their victories by sticking to this cognition, so their progeny can benefit from it. Qi, Chu, Wu and Yue used to be invincible, but these states were ruined because they did not know how to maintain their victories. Only the sage sovereigns can maintain their victories.



【原文】

攻，公输般服，而不肯以兵加。善持胜者，以术强弱。

【今译】

来，他却不肯凭借自己的力气而闻名天下。墨子设置的守城战略使公输般折服，他却不肯将自己善于用兵宣扬开来。善于保持胜利的人，能凭借自己的策略使弱变强。

权勋

【原文】

二曰——

利不可两，忠不可兼。不去小利则大利不得，不去小忠则大忠不至。故小利，大利之残也；小忠，大忠之贼也。圣人去小取大。

昔荆龚王与晋厉公战于鄢陵，荆师败，龚王伤。临战，司马子反渴而求饮，竖阳谷操黍酒而进之。子反叱曰：“訾！退！酒也。”竖阳谷对曰：“非酒也。”子反曰：“亟退，却也。”竖阳谷又曰：“非酒也。”子反受而

【今译】

大利与小利不能两得，大忠与小忠不能兼备。不抛开小利，就不能得到大利；不抛开小忠，就不能实现大忠。所以说，小利会残害大利，小忠会损害大忠。圣人抛开小的，选择大的。

从前，楚龚王与晋厉公在鄢陵展开激战，楚军被击败，龚王受了伤。还在战斗即将开始的时候，司马子反口渴了，想喝点东西。童仆阳谷拿米酒送给了他。子反呵斥道：“嘿！拿走！这是酒。”童仆阳谷回答说：“不是酒。”子反说：“赶快走开，拿走。”童仆阳谷又说：“这不是酒。”子反



Confucius was strong enough to lift the gate of the capital city by just holding the latch with his hand, but he would rather not be remembered or honoured by the people of the world because of his strength. Mozi defeated Gongshu Ban during a model fight, but he would rather not be honoured for his military tactics. People who are good at maintaining victories can defeat strong enemies even though they themselves might be weak and overwhelmed.

2. On Evaluating Achievements

Big profits and small profits cannot be obtained at the same time. Great loyalty and insignificant loyalty cannot be shown to the same sovereign. You cannot get big profits without overlooking those small interests. Nor can you show great loyalty to your sovereign without overlooking some details. So, it is said that small profits can damage big ones and some details will put great loyalty in danger. Sensible people would choose big profits and great loyalty and overlook small ones and the details.

Once, King Gong of the state of Chu and Duke Li of the state of Jin were engaged in a fierce battle in Yan Ling. The troops of Chu were defeated and King Gong was injured during the fight. Before the battle took place, Zifan, Chu's minister of war, felt thirsty, so he went back to the camp to look for something to drink. His manservant, Yang Gu, gave him some rice wine. "No. Take it away. This is wine," Zifan scolded him. Yang Gu said, "No. This is not alcohol." Zifan



【原文】

饮之。子反之为人也嗜酒，甘而不能绝于口，以醉。战既罢，龚王欲复战而谋，使召司马子反。子反辞以心疾。龚王驾而往视之，入幄中，闻酒臭而还，曰：“今日之战，不穀亲伤，所恃者司马也。而司马又若此，是忘荆国之社稷，而不恤吾众也。不穀无与复战矣。”于是罢师去之，斩司马子反以为戮。故竖阳谷之进酒也，非以醉子反也，其心以忠也，而适足以杀之，故曰“小忠，大忠之贼也”。

昔者晋献公使荀息假道于虞以伐虢，荀息曰：“请以垂棘之璧与屈产之乘，以赂虞公，而求假道焉，必可得也。”献公曰：“夫垂棘之璧，吾先君之宝也；屈产之乘，寡人之骏也。若受吾币而不吾假道，将奈何？”荀

【今译】

接过来喝了。子反嗜酒，因为这米酒味道甘美，他喝起来就不能自止，于是醉倒了。战斗停止后，龚王想谋划着重新交战，派人去叫司马子反，司马子反借口心脏不舒服没有前往。龚王乘车去看他，进到他的帐中，闻到酒味就回去了，他说：“今天的战斗，我自己受了伤，因为我所依仗的就是司马。可是司马又是这种情形，这是忘记了楚国的社稷，而又不为我们大家着想。我不再作战了。”于是收兵撤退，斩了司马子反陈尸示众。本来童仆阳谷献酒，并不是要让子反喝醉，而是要对子反尽忠，却恰好使他丧命。所以说，小忠会损害大忠。

从前，晋献公派荀息向虞国借道以攻打虢国，荀息说：“请您用垂棘出产的璧和屈地出产的四匹马作为礼物送给虞国国君，向他请求借道，一定能成。”献公说：“垂棘出产的璧，是我们先君的宝贝；那四匹屈地出产的马，是我的宝马。假如虞国接受了我们的礼物，而不肯让我们取道



said, "Take it away immediately. I do not want this." Yang Gu said again, "This is not alcohol." Then Zifan took it and drank. Zifan loved alcohol and could not get enough. Finally he was drunk. After the battle was over, King Gong planned to launch another attack, so he sent for Zifan to consult with him. Zifan said that he had had a heart attack and refused to go, so King Gong went to see him in person. When he arrived at his tent, he scented the odour of alcohol, so he left immediately. He told his people, "I was injured during today's combat. I had relied on our minister of war, but he was too drunk. He must have totally overlooked the national ancestral temple of the state of Chu and paid no attention to us. I will not launch any attack again." They then retreated from the battleground, and Zifan was sentenced to death. Moreover, his corpse was put on display to teach people all over the state a lesson. When Yang Gu offered wine to Zifan, he wanted to show his loyalty to him but did not intend to make him drunk. His loyalty resulted in nothing but the death penalty for Zifan. So, it is said that some details might damage great loyalty.

Previously, Duke Xian of the state of Jin was planning to attack the state of Guo via the state of Yu. He called on Xun Xi to plan with him. Xun Xi suggested to him, "We could bribe the sovereign of Yu with your precious jade produced in Chui Ji and the four swift horses from Qu, and then set forth our proposal. I am sure that he will agree to it." Duke Xian said, "The jade produced in Chui Ji is the heirloom of our deceased sovereigns, and I cherish those four swift horses



【原文】

息曰：“不然。彼若不吾假道，必不吾受也。若受我而假我道，是犹取之内府而藏之外府也，犹取之内阜而著之外阜也。君奚患焉？”献公许之。乃使荀息以屈产之乘为庭实，而加以垂棘之璧，以假道于虞而伐虢。虞公滥于宝与马而欲许之。宫之奇谏曰：“不可许也。虞之与虢也，若车之有辅也，车依辅，辅亦依车，虞、虢之势是也。先人有言曰：‘唇竭而齿寒。’夫虢之不亡也恃虞，虞之不亡也亦恃虢也。若假之道，则虢朝亡而虞夕从之矣。奈何其假之道也？”虞公弗听，而假之道。荀息伐虢，克

【今译】

虞国，那该怎么办？”荀息说：“不会的。他如果不肯让我们取道虞国，一定不会接受我们的礼物；如果接受了我们的礼物并且让我们借道，这就如同我们把玉璧从内府拿到外府，把骏马从宫内的马厩牵出来拴到宫外的马厩里。您有什么可担心的？”献公答应了，派荀息把屈地出产的四匹骏马以及垂棘出产的玉璧作礼物献给虞国国君，向虞国借道前往攻打虢国。虞国国君贪恋宝玉和宝马，想答应下来。宫之奇劝谏说：“不能答应。虞国和虢国的关系，犹如牙齿和面颊一样，二者是互相依存的。虞国和虢国的形势也是这样的。古人说，‘嘴唇没了，牙齿就会感到寒冷。’虢国没有灭亡，靠的是虞国；虞国没有灭亡，靠的是虢国。如果让晋国借道虞国攻打虢国，那样，虢国早晨灭亡，虞国晚上也会跟着灭亡了。怎能让晋国借道呢？”虞国国君不听，让晋国借道。荀息攻打虢国，攻克了它。返回的时候攻打虞国，又攻克了它。荀息拿着玉



from Qu very much. If he accepts our gifts but does not let us march through his state, what shall we do then?" Xun Xi said, "Well, I do not think that would be likely to happen. If he refuses to let us march through his state, he would not take our gifts; if he takes our gifts, I am sure that he is going to allow us to march across his territory. As for the jade and the horses, it is just like transferring the jade from the inner storeroom to the outer depot, or transferring the horses from inside the palace stable to another stable outside the palace. Why are you worrying about that?" Duke Xian agreed. He then sent Xun Xi to present the jade and the four swift horses to the sovereign of Guo as gifts, and set forth the proposal to him. The sovereign of Guo could not refuse the precious jade and the swift horses, and intended to accept Xun Xi's proposal. Gong Zhiqi expostulated with him fiercely, "No, we should not let them march across our territory to attack Guo. The relationship between Guo and Yu is somewhat the same as that between the lips and the teeth. These two states are interdependent. It is stated in an old saying that 'the teeth will feel cold without the protection of the lips'. Therefore, Guo has survived because Yu is in existence. Similarly, Yu has survived because Guo is in existence. If we allow them to march through our state to attack Guo, Guo will be occupied in the morning, and then Yu will follow and be ruined in the evening. How could we allow the troops of Jin to do that?" However, the sovereign of Guo would not listen to him and he agreed to let the Jin troops march through his state. Xun Xi led the troops in the attack and



【原文】

之。还反伐虞，又克之。荀息操璧牵马而报。献公喜曰：“璧则犹是也，马齿亦薄长矣。”故曰“小利，大利之残也”。

中山之国有夙繇者，智伯欲攻之而无道也，为铸大钟，方车二轨以遗之。夙繇之君将斩岸堙溪以迎钟。赤章蔓枝谏曰：“《诗》云：‘唯则定国’，我胡则以得是于智伯？夫智伯之为人也贪而无信，必欲攻我而无道也，故为大钟，方车二轨以遗君。君因斩岸堙溪以迎钟，师必随之。”弗听。有顷，谏之，君曰：“大国为欢，而子逆之，不祥。子释之。”赤章蔓

【今译】

璧牵着骏马回来禀报。献公欣喜地说：“璧还是老样子，只是马的年齿稍微长大了一些。”所以说，小利会残害大利。

中山国内有个夙繇国，智伯想攻打它却没有道路，就给它铸造了一口大钟，将两辆车并排起来装载着那钟送给夙繇国。夙繇国的君主准备削平高地填平低谷来迎接大钟。赤章蔓枝进谏道：“《诗经》里说：‘只有遵循既定的准则才能安邦定国。’智伯凭什么会将这样的礼物送给我们？智伯为人贪婪而且不守信用，他一定是想攻打我们而没有道路，所以铸造了这口大钟，将两辆车并排起来载着它来送给您。您因此削平高地填平低谷来迎接大钟，智伯的军队必定会随后到来。”夙繇国的君主不听。过了一段时间，赤章蔓枝再次劝谏，夙繇国的君主说：“大国主动对我们表示友好，而你却忤逆人家的心意，这样做是不祥的。你别说什么了。”赤章蔓枝说：“作臣子的不忠贞，是有罪的；忠贞但是不被



occupied Guo. On their way back, they attacked Yu and occupied it as well. Xun Xi took the jade and the swift horses back to report to Duke Xian. Duke Xian was more than happy to have these things back and he said, "The jade is still the same, but my horses are getting a bit older." So, it is said that small profits can endanger big ones.

Within the state of Zhong Shan, there was another state called Qiu You. Marquis Zhi of the state of Jin planned to attack it, but there was no access to it. Then, Marquis Zhi made a huge bell and carried it to Qiu You with two gharries as a gift to its sovereign. The sovereign of Qiu You levelled off the mesas and filled the gouges to build a road to transport the bell. Chizhang Manzhi remonstrated with him and said, "It is said in *Shijing*, 'Only when you adhere to the fixed rules can you safeguard your state and put it in order.' Why does Marquis Zhi want to send us such a generous gift? Marquis Zhi is very greedy and does not keep his word. He must have planned to attack us but there is no access, so he made this bell and planned to send it to you with two gharries juxtaposed together. If you are going to fill the gouges and level off the mesas to welcome the huge bell, it will definitely be followed by his troops." However, the sovereign did not listen to him. After some time, he expostulated with the sovereign again. The sovereign of Qiu You said, "The sovereign of a big state is trying to improve the relationship between our two states voluntarily, but you are going to act against his will. It is ominous to do so. Please do not mention that again." Chizhang Manzhi said, "As one of your court



【原文】

枝曰：“为人臣不忠贞，罪也；忠贞不用，远身可也。”断毂而行，至卫七日而夙繇亡。欲钟之心胜也，欲钟之心胜则安夙繇之说塞矣。凡听说，所胜不可不审也，故太上先胜。

昌国君将五国之兵以攻齐，齐使触子将，以迎天下之兵于济上。齐王欲战，使人赴触子，耻而訾之曰：“不战，必划若类，掘若垄。”触子苦之，欲齐军之败。于是以天下兵战，战合，击金而却之，卒北，天下兵乘之，触子因以一乘去，莫知其所，不闻其声。达子又帅其余卒，以军于秦周，无以赏，使人请金于齐王。齐王怒曰：“若残竖子之类，恶能给若

【今译】

信用，就可以脱身远去了。”于是他砍断车轴走了。他来到卫国才七天，夙繇国就灭亡了。夙繇国的君主想得到钟的心情太迫切了，正因为他想得到钟的心情太迫切，使夙繇国得到安定的主张就被拒绝了。凡听取别人的劝说，对自己过于迫切的愿望一定要审慎，所以说最好克制自己过于迫切的欲望。

燕昭王指派昌国国君乐毅率领五国的军队攻打齐国，齐国派触子统帅军队，在济水边迎击各诸侯国的军队。齐王想开战，派人找到触子，羞辱并且痛斥他道：“不攻克燕军，我一定要杀掉你全家，挖开你家的祖坟。”触子很痛苦，希望齐军战败，于是跟诸侯各国的联军开战。刚一交战，触子就鸣金撤军，齐军败逃，诸侯联军追击齐军，触子乘一辆战车跑了，没有人知道他去了哪里，再也听不到他的音讯。达子又率领残兵驻扎在秦周，没有财物犒赏士卒，就派人向齐王请求钱财。齐王愤怒



officials, I feel guilty if I am not loyal to you. Nonetheless, if you do not listen to the advice of a loyal court official, I am going to leave for somewhere else." He then broke the axle of his carriage and headed for the state of Wei. Seven days later, Qiu You perished. The sovereign of Qiu You wanted to obtain the bell so much that he would not listen to useful advice for his state. While listening to others' persuasion, you should always restrain your own immoderate wishes, as it is said that nothing could be better than restraining your own immoderate wishes.

King Zhao of the state of Yan sent Yue Yi, the sovereign of Chang, to lead the allied troops of five states to attack the state of Qi. Qi sent Chuzi to lead the army to confront the allied forces on the banks of the Ji River. The king of Qi wanted Chuzi to commence the fight immediately, so he sent someone there to taunt him. The messenger scolded Chuzi, "If you do not fight immediately, I am going to kill all your relatives. Moreover, I will also excavate the mausoleums of your ancestors." Chuzi was hurt so much that he wanted to be defeated by his enemy. Then he fought the allied troops. He hit the gong to order his troops to retreat shortly after the attack was launched and the soldiers all fled. The allied troops chased them. Chuzi himself took a chariot and disappeared. No one knew where he went, and no information has been heard from him ever since. Dazi was sent out to lead the remnants of the defeated army of Qi and they were stationed in Qin Zhou. Since there was no money to reward the officers and soldiers, Dazi sent someone to ask for



【原文】

金？”与燕人战，大败，达子死，齐王走莒。燕人逐北入国，相与争金于美唐甚多。此贪于小利以失大利者也。

【今译】

地说：“你这个该杀的贱人，怎能给你们金钱？”齐军与燕国军队交战，被打得惨败，达子战死，齐王出奔到莒。燕国人将齐国的逃兵一直追赶到了齐国国都，互相争夺美唐储藏的大量钱财。这就是贪图小利而丧失了大利。

下贤

【原文】

三曰——

有道之士固骄人主，人主之不肖者亦骄有道之士，日以相骄，奚时相得？若儒、墨之议与齐、荆之服矣。贤主则不然，士虽骄之，而已愈礼之，士安得不归之？士所归，天下从之，帝。帝也者，天下之适也；王也者，天下之往也。得道之人，贵为天子而不骄傲，富有天下而不骋夸，卑

【今译】

有道之士本来就傲视君主，不肖的君主也傲视有道之士。他们天天这样互相傲视，什么时候才能彼此遇合？这如同儒家墨家互相非议、齐国楚国的风俗各异一样。贤明的君主却不是这样，士人虽然傲视自己，但自己却越发礼待他们。这样一来，士人怎能不归附？士人归附了，天下人就会跟着归附。所谓帝，是天下人都来归附的人；所谓王，是天下人都投奔的人。得道的人，即使尊为天子也不显现骄横傲慢，富有



money from the king of Qi. The king was irritated and said, "Go to hell! There is no way you will get any money from me!" Soon the troops of Qi were defeated by those of Yan. Dazi fought to death on the battleground. The king of Qi himself fled to Ju. The Yan troops chased the scattered Qi soldiers to the capital and they fought each other for the huge amount of money kept in the depot of Mei Tang. The king of Qi did not want to give out a small amount of money, and as a result, he lost almost all his possessions.

3. On Treating Sensible People with Respect

It is natural for intellectuals to look down upon their sovereigns. Similarly, it is also natural for unworthy sovereigns to look down upon intellectuals. If each of them is so arrogant towards one another, how can they get along well with each other? It is somewhat like the followers of Confucius and the scholars of the Mohist School always attacking each other, or like the enormous difference in customs between the state of Qi and the state of Chu. However, sage sovereigns are not the same. Even though intellectuals might look down upon them, they would treat them more and more courteously. If this is the case, how could intellectuals not submit to their authority? If intellectuals submit to them, people all over the world will follow them and submit to their authority as well. The so-called Di is the one who can draw people all over the world to him; the so-called King is the one who is admired by people



【原文】

为布衣而不瘁摄，贫无衣食而不忧慑，狠乎其诚自有也，觉乎其不疑有以也，桀乎其必不渝移也，循乎其阴阳化也，匆匆乎其心之坚固也，空空乎其不为巧故也，迷乎其志气之远也，昏乎其深而不测也，确乎其节之不庳也，就就乎其不肯自是，鹄乎其羞用智虑也，假乎其轻俗诽誉也，以天为法，以德为行，以道为宗，与物变化而无所终穷，精充天地而不竭，神覆宇宙而无望，莫知其始，莫知其终，莫知其门，莫知其端，莫知其源，其大无外，其小无内，此之谓至贵。士有若此者，五帝弗得而友，三

【今译】

天下也不放纵自夸，身为卑微的普通百姓也不感到抑郁委屈，贫困到缺衣少食的地步也不忧虑恐惧。他们诚恳坦荡地信奉着大道，达到彻悟的境界而没有疑虑，特立独行守志不渝，遵循天道以及阴阳的变化，洞察一切心志坚定；忠厚淳朴不行诈伪。他们志气高远，思想深不可测，节操高尚决不屈就，淳朴而不自以为是，光明磊落而耻于运用智谋，胸襟宽广而无视世俗的毁誉。他们把天道作为法则，把德行作为行为的标准，把道作为根本，与万物一同变化而没有终结，精气充溢于天地之间而不会枯竭，神思覆盖宇宙而没有尽头，没有人知道它什么时候开始，没有人知道它什么时候结束，没有人能摸清它的门径，没有人能摸清它的开端，没有人能摸清它的本源。它大到无所不包，又小到任何微小的东西都不能包括在它之内，这就叫极其珍贵。如果有这样的士人，



all over the world. People who have mastered Tao will not appear arrogant even though they are honoured and enthroned as Sons of Heaven; they will not flaunt their wealth even though they seem to be as wealthy as the owners of the whole world; they will not be dejected even though they are as menial and powerless as the ordinary people, nor will they worry about it even though they do not have enough to wear or eat. They believe in Tao so faithfully that they can understand everything and remove all kinds of doubts, can stick to their rules and do everything according to their own will, can conform to the principles of Heaven and the changes of Yin and Yang and can be penetrative and decisive. They are honest, simple and never rely on trickery. Their ideals are great and their thoughts are unfathomable. They are high-principled and will not yield to others, they are simple and humble, too upright to use intrigue and too broad-minded to pay attention only to flattery and blame. They consider the principles of Heaven to be the most important rules, regard virtue as the exclusive standard for all actions and take Tao to be the essence of everything; they can change themselves and a myriad of things endlessly; their vitality can exist everywhere between the sky and Earth inexhaustibly, and their thoughts can cover the whole universe and be unlimited by anything else. No one knows when Tao begins, no one knows when it ends, no one knows where its approach is, and no one knows where its root is. It is big enough to contain everything, and it is also so tiny that nothing else can be contained inside it; it is most valuable. If there were these



【原文】

王弗得而师，去其帝王之色，则近可得之矣。

尧不以帝见善缙，北面而问焉。尧，天子也；善缙，布衣也。何故礼之若此其甚也？善缙得道之士也，得道之人，不可骄也。尧论其德行达智而弗若，故北面而问焉，此之谓至公。非至公其孰能礼贤？

周公旦，文王之子也，武王之弟也，成王之叔父也，所朝于穷巷之中、瓮牖之下者七十人。文王造之而未遂，武王遂之而未成，周公旦抱少主而成之，故曰成王，不唯以身下士邪。

齐桓公见小臣稷，一日三至弗得见。从者曰：“万乘之主，见布衣之

【今译】

五帝不能和他交友，三王不能以他为师。如果抛开帝王之尊，就差不多能和他遇合了。

尧不凭帝王的身份去见善缙，而是面朝北方向他请教。尧是天子，善缙是个平民百姓。尧为什么这样礼遇他？因为善缙是个得道的人。在得道之人面前不能骄傲自大。尧认为自己的德行智谋不如善缙，所以面朝北方向他请教，这就叫极其公正。除了能做到极其公正的人，谁还能礼遇贤者？

周公旦是文王的儿子，武王的弟弟，成王的叔父。他所拜访过的住在穷巷陋室的人达七十之多。文王曾经前往拜访他们而没有找到，武王拜访过他们却没能如愿，周公旦辅佐年幼的成王时才真正做到了，这不正说明成王礼贤下士吗？

齐桓公去见小臣稷，一天之内去过三次都没能见到。随从的人说：“一个拥有一万辆战车的大国的君主亲自去拜见一个平民百姓，一天去



kinds of people in existence, even the Five Di Ancestors could not make friends with them, and even the Three King Ancestors could not acknowledge them as teachers. But if they could manage to overlook their own powerful status, they could possibly get along well with them.

When Yao visited Shan Quan, he overlooked his status as Son of Heaven so he could humble himself to face north and ask instructions from Shan Quan respectfully. Yao was a Son of Heaven while Shan Quan was a common person. Why did Yao treat him with such respect? Well, Shan Quan was a sensible person who had mastered Tao. People like him should never be treated arrogantly. Yao considered himself to be less wise and virtuous than Shan Quan, so he faced north to ask for instructions from him. This is known as perfect disinterestedness. Apart from the most disinterested people, who else could treat sensible people with such respect?

Duke Zhou Dan was a son of King Wen, the younger brother of King Wu and the uncle of King Cheng. He visited seventy people living in very poor lanes. Previously, King Wen had tried to visit them but could not find them, and King Wu had wanted to visit them but could not get the chance. However, when Duke Zhou Dan was entrusted to help King Cheng, the young Son of Heaven, he did it. Doesn't that mean King Cheng had humbled himself to treat intellectuals with respect?

Duke Huan of Qi went to visit Xiaochen Ji three times a day, but was rejected every time. His followers all said, "As a sovereign of a big state with ten thousand chariots, you



【原文】

士，一日三至而弗得见，亦可以止矣。”桓公曰：“不然。士轻禄爵者，固轻其主；其主轻霸王者，亦轻其士。纵夫子轻禄爵，吾庸敢轻霸王乎？”遂见之，不可止。世多举桓公之内行，内行虽不修，霸亦可矣。诚行之此论而内行修，王犹少。

子产相郑，往见壶丘子林，与其弟子坐必以年，是倚其相于门也。夫相万乘之国而能遗之，谋志论行，而以心与人相索，其唯子产乎？故相郑十八年，刑三人，杀二人，桃李之垂于行者的莫之援也，锥刀之遗于道

【今译】

了三次都没能见到，放弃算了。”桓公说：“不行。看轻爵位俸禄的士人本来就轻视君主；看轻王霸大业的君主，也轻视士人。即便他看轻爵位俸禄，我怎敢看轻王霸大业呢？”桓公终究见到了小臣稷，没有人能阻止他。世人大多指责桓公的私生活，虽然他在私生活上不检点，但也足以称霸了。假如他一贯奉行这一原则，并且注意自己的私生活，恐怕称王也不足为奇。

子产在郑国做宰相，前往拜见壶丘子林，跟他的学生们在一起时也一定按年龄顺序就座，这就是丢开宰相的尊贵的缘故。身为大国的相而能丢掉架子，真心实意地跟别人一起探索谋略、志向、品行，大概只有子产能做到吧？他在郑国做了十八年宰相，只判决过三个罪犯，处死两个犯人，桃李的果子垂到路边也没有人去摘取，锥子、刀子掉在路上也



have lowered yourself to visit a common person of no power at all three times a day, but you have been rejected every time. It is best to give up." Duke Huan said, "No. As an intellectual who does not pay any attention to ranks and salaries, it is natural for him to look down upon the sovereign of his state. Similarly, for a sovereign who does not lay any stress on the great achievement of unifying the whole world or establishing one of the most powerful states, it is also natural for him to look down upon intellectuals. Even though he might not pay any attention to ranks and salaries, how could I look down on the great achievement of establishing one of the most powerful states or unifying the whole world?" Since Duke Huan insisted on visiting Xiaochen Ji, no one could stop him, and he finally got the chance to see him. Duke Huan is often criticized for his indecent private life, but he finally became one of the Five Lord-protectors. If he could stick to his way of doing things and also lead a moderate life, he might have unified the world and become a King himself.

When Zichan was prime minister of the state of Zheng, every time he went to visit Huqiu Zilin, he would sit among his pupils according to the rule—the older one is, the better and more honourable his place should be—thereby overlooking his own power and status. As the prime minister of a big state, Zichan could nevertheless humble himself to discuss strategies, ideals and integrity with his inferiors. He was probably the only one among his peers who could do that. So, in the state of Zheng, only two persons were sentenced to death and three put in prison during the eighteen



【原文】

者莫之举也。

魏文侯见段干木，立倦而不敢息，反见翟黄，踞于堂而与之言。翟黄不说。文侯曰：“段干木官之则不肯，禄之则不受。今女欲官则相位，欲禄则上卿，既受吾实，又责吾礼，无乃难乎？”故贤主之畜人也，不肯受实者其礼之。礼士莫高乎节欲，欲节则令行矣，文侯可谓好礼士矣。好礼士故南胜荆于连堤；东胜齐于长城，虏齐侯，献诸天子，天子赏文侯以上卿。

【今译】

没有人去拾取。

魏文侯前去拜见段干木，站得疲倦了也不敢休息。回来见翟黄，箕踞在堂上跟他交谈。翟黄很不高兴。文侯说：“赐给段干木官职他不肯接受，赐给他俸禄他也不接受。如今你当官就想做宰相，想拿到上卿的俸禄，你既接受了我的官职俸禄，又责求我礼待你，这不是太难了吗？”所以，贤明的君主蓄养人才，会礼待那些不肯接受官职俸禄的人。君主礼待士人最好的方式就是节制自己的欲望，欲望得到节制，命令就能够推行了。魏文侯可以说是注重并擅长礼待士人了。正因为注重并擅长礼待士人，所以向南能在连堤打败楚国，向东能在长城打败齐国，擒获齐侯，并把他献给天子，天子将文侯封赏为上卿。



years he was prime minister. Moreover, no one would pick the peaches or plumbs overhanging the sides of the roads, and no one would keep the knife or wimble lost by others on the ground.

When Marquis Wen of the state of Wei was visiting Duangan Mu, he became exhausted as they had stood and talked for a long time. However, he dared not sit down for a rest. But when he was visiting Zhai Huang on his way back, he just sat on the ground with both legs stretched out and talked with him. Zhai Huang was not happy. Marquis Wen said, "As for Duangan Mu, I offered him a powerful position, but he refused to accept it. I offered him a high salary, but he refused it too. On the contrary, you wish that your position be as powerful as the prime minister and your salary be as high as that of the highest-ranking court officials. But now that you have accepted a position and salary from me, you still ask me to treat you courteously. Don't you think that it is difficult for me to do that?" Therefore, it can be seen that sage sovereigns would treat those people who refuse to accept positions and salaries with respect. And the best way for them to treat these people is to restrain their own wishes and lusts. If their wishes and lusts are kept moderate, all their orders can be carried out. Marquis Wen really paid attention to intellectuals and also knew the correct way to treat them. Thus, he defeated the troops of Chu at Lian Di in the south, defeated the state of Qi at the Great Wall (referring to an ancient wall in the state of Qi) in the east and held the marquis of Qi captive and took him to the



报更

【原文】

四曰——

国虽小，其食足以食天下之贤者，其车足以乘天下之贤者，其财足以礼天下之贤者，与天下之贤者为徒，此文王之所以王也。今虽未能王，其以为安也，不亦易乎？此赵宣孟之所以免也，周昭文君之所以显也，孟尝君之所以却荆兵也。古之大立功名与安国免身者，其道无他，其必此之由也。堪士不可以骄恣屈也。

昔赵宣孟将上之绛，见散桑之下，有饿人卧不能起者，宣孟止车，为之下食，蠲而哺之，再咽而后能视。宣孟问之曰：“女何为而饿若是？”对

【今译】

国家虽然小，它的粮食足以供养天下的贤人，车辆足以乘载天下的贤人，钱财足以礼遇天下的贤人。与天下的贤人为伍，是周文王建立王业的原因。如今即使不能称王，但可以依靠贤人使国家得到安定，不是很容易做到吗？（与贤人为伍，）所以赵宣孟能免遭杀害，周昭文君得以显达，孟尝君能使楚国军队退兵。古代建立盛大的功名并且能使得国家安定、自身免遭灾难的人，没有别的途径，必定遵循了这个原则。不能用骄横的态度使贤能的士人受到屈辱。

从前，赵宣孟将要到绛都去，看到一个人饿得躺在一棵弯曲的桑树下，不能站起身来，宣孟停下车，给他准备了食物喂给他吃，那人咽下两口饭后，眼睛能睁开了。赵宣孟问他：“你怎么会饿到这种地步？”那人



Son of Heaven. As a result, the Son of Heaven appointed Marquis Wen to be one of the highest-ranking officials of the Zhou Dynasty.

4. On Repaying Obligations

Even though the territory of King Wen was small, it nonetheless had enough grain to support, enough carriages to provide a service for, and enough money to treat courteously sensible people of the world. Making friends with sensible people of the world explains King Wen's great achievements of unifying the whole world and becoming a King himself. Sovereigns of the contemporary time could depend on the help of the sensible people to safeguard their states even though they might not be able to unify the whole world. Isn't that an easy goal to reach? Zhao Xuanmeng survived the threat of a death sentence, Lord Zhaowen of the state of Zhou gained great fame, and Lord Mengchang successfully persuaded the troops of the state of Chu to withdraw as they all got along well with sensible people. For the people of ancient times who achieved fame and magnificence, safeguarded their states and successfully protected themselves from disasters, there was no other path than to adhere to this principle. Any arrogance in manner might humiliate sensible and talented intellectuals and drive them away.

Once upon a time, while Zhao Xuanmeng was on his way to Jiang, he saw someone lying, starving under a curved mulberry tree, too hungry to stand up again. Xuanmeng got



【原文】

曰：“臣宦于绛，归而粮绝，羞行乞而憎自取，故至于此。”宣孟与脯一胸，拜受而弗敢食也。问其故，对曰：“臣有老母，将以遗之。”宣孟曰：“斯食之，吾更与女。”乃复赐之脯二束与钱百，而遂去之。处二年，晋灵公欲杀宣孟，伏士于房中以待之，因发酒于宣孟。宣孟知之，中饮而出。灵公令房中之士疾追而杀之。一人追疾，先及宣孟，之面曰：“嘻，君舆！吾请为君反死。”宣孟曰：“而名为谁？”反走对曰：“何以名为！臣舛桑下之饿人也。”还斗而死。宣孟遂活。此《书》之所谓“德几无小”者也。宣

【今译】

回答说：“我在绛做小官，回家的路上断了粮，羞于乞讨，又讨厌自己拿别人的东西吃，所以到了这般地步。”宣孟给了他一块干肉，他行礼接受了却不敢吃。赵宣孟问他原因，他回答说：“我家中有年迈的母亲，我想把这肉留给她。”赵宣孟说：“你全吃了吧，我再给你。”于是又送给他两串干肉和一百枚钱，然后才离开。过了两年，晋灵公想杀死赵宣孟，在侧室里埋伏下武士等待赵宣孟，灵公于是请赵宣孟饮酒，赵宣孟知道了灵公的意图，酒喝到一半就出去了。灵公命令侧室中的武士赶快追杀他。有一个人跑得很快，第一个追上了赵宣孟，到了他面前说：“嘿，原来是您。我请求回去替您拼命。”赵宣孟问：“你叫什么名字？”那人一边往回走着一边回答说：“问名字有什么用？我就是枯桑下那个即将饿死的人。”他返回与灵公的武士拼死搏斗，赵宣孟于是得以活命。这就是《尚书》中所说的“恩德无所谓小”的意思。赵宣孟对一个人施加恩德，



off his carriage, prepared something for him to eat, and bent down to feed him. After the man had taken food twice, he came back to life and opened his eyes. Zhao Xuanmeng asked him, "Why are you starving so badly?" The man replied, "I used to serve as a minor sub-officer in Jiang. Now I am on the way home and my food has run out. I hate to beg from others and will not steal anything from them either. That's why I am so hungry." Xuanmeng then gave him some dried meat. He accepted gratefully but did not dare eat it. Zhao Xuanmeng asked him why. He replied, "I have an old mother at home. I am going to save it for her." Zhao Xuanmeng said, "Please eat it right now. I will give you more meat." He then gave him two portions of meat and one hundred coins, then left. Two years later, Duke Ling of the state of Jin wanted to murder Zhao Xuanmeng. He pretended to invite him for a drink, but positioned warriors in the side room of the palace to ambush and kill him. But Zhao Xuanmeng scented Duke Ling's intent and left before he finished drinking. Duke Ling then ordered the warriors hidden in the side room to chase and kill him. One of them ran and quickly caught up with Zhao Xuanmeng. But after he saw him face to face, he said, "Oh, it is you! I am going to return and fight to death for your sake." Zhao Xuanmeng asked, "What is your name?" "There is no need for you to know my name," said the man as he ran back, "I am the one whose life you saved under that curved mulberry tree." He then turned back and fought Duke Ling's other warriors ferociously. Thus, Zhao Xuanmeng survived. It is said in *Shangshu*, "No small favour to others should be



【原文】

孟德一士犹活其身，而况德万人乎？故《诗》曰：“赳赳武夫，公侯干城。”“济济多士，文王以宁。”人主胡可以不务哀士？士其难知，唯博之为可，博则无所遁矣。

张仪，魏氏余子也，将西游于秦，过东周。客有语之于昭文君者曰：“魏氏人张仪，材士也，将西游于秦，愿君之礼貌之也。”昭文君见而谓之曰：“闻客之秦。寡人之国小，不足以留客。虽游然岂必遇哉？客或不遇，请为寡人而一归也，国虽小，请与客共之。”张仪还走，北面再拜。张仪行，昭文君送而资之，至于秦，留有间，惠王说而相之。张仪所德于天

【今译】

就能使自己免于一死，更何况对上万的人施加恩德呢？所以，《诗经》中说：“雄赳赳的武士，为公侯戍守城郭。”“人才济济，使文王得到安宁。”君主怎可以不致力于爱怜士人呢？士人是难于被人知晓的，只有广泛寻求才行，广泛地寻求就不会错过了。

张仪是魏国一个大夫的庶子，他将西行到秦国游说，路过东周。宾客中有人把这件事告诉昭文君，说：“魏国的张仪是个人才，他将西行游说秦国，希望大王能对他以礼相待。”昭文君会见了张仪并对他说：“听说您要到秦国去。我的国家小，不足以留住您。然而即便您到秦国游说，也未必一定受到赏识吧？假如您不能得到赏识，请回到我这里来，我的国家虽然小，但我愿与您分享。”张仪转身快走几步，向北拜了两拜。张仪临走，昭文君给他送行还资助他钱财。张仪到了秦国，过了一



too insignificant." That is the case. Zhao Xuanmeng did one person a favour, and as a result survived extremely dangerous circumstances. What would have happened if he had helped tens of thousands of people? So, it is said in *Shijing*, "Look, how brave the warriors are! They could safeguard the protective walls of the dukes and marquises." And it is also said, "Look, how many sensible intellectuals there are! They could assure the safety of King Wen". How dare sovereigns not be concerned with taking good care of intellectuals then? However, it is always difficult to recognize sensible intellectuals. The only way to find them is to search faithfully all across the world. Thus, they will not be missed.

Zhang Yi was born to the concubine of a high-ranking court official of the state of Wei, and he was due to travel to the west via the East Zhou to meet the sovereign of the state of Qin. One of the guests told Lord Zhaowen of the East Zhou, "Zhang Yi from the state of Wei is a very capable person. Now he is going to travel to the west to visit Qin. I hope that Your Majesty will treat him courteously when he passes through our land." Lord Zhaowen interviewed Zhang Yi and told him, "As far as I know, you are going to visit the state of Qin. My state is too small to use people as capable as you. However, whether you will be appreciated by the sovereign of Qin or not is uncertain. If not, please return to me. Even though my state is small, I would like to share it with you." Zhang Yi turned round, walked a few steps quickly and bowed northwards to him to show his thanks. At the time when Zhang Yi was about to leave the East Zhou,



【原文】

下者，无若昭文君。周，千乘也，重过万乘也，令秦惠王师之，逢泽之会，魏王尝为御，韩王为右，名号至今不忘，此张仪之力也。

孟尝君前在于薛，荆人攻之。淳于髡为齐使于荆，还反，过于薛。孟尝君令人礼貌而亲郊送之，谓淳于髡曰：“荆人攻薛，夫子弗为忧，文无以复待矣。”淳于髡曰：“敬闻命矣。”至于齐，毕报。王曰：“何见于荆？”对曰：“荆甚固，而薛亦不量其力。”王曰：“何谓也？”对曰：“薛不量

【今译】

段时间，秦惠王很欣赏他，让他做了宰相。天底下张仪最感激的人，莫过于昭文君了。周是个拥有一千辆战车的小国，张仪对它的重视超过了拥有一万辆战车的大国。他让秦惠王拜昭文君为师，秦国在逢泽盟会诸侯时，魏王曾给昭文君驾车，韩王给他当车右，他的名号至今没有被遗忘，这都归功于张仪的力量。

孟尝君以前在薛的时候，楚国人攻打薛。淳于髡为齐国出使楚国，返回的途中，路过薛。孟尝君派人向他表示敬意并亲自到郊外为他送行，他对淳于髡说：“楚国人攻打薛，如果先生不为此事操心的话，我就没有指望了。”淳于髡说：“遵命。”到了齐国国都，禀报了自己出使的全部情况。齐王问：“在楚国看到什么了？”淳于髡回答说：“楚国太贪婪霸道，薛也太不自量力。”齐王说：“这话是什么意思？”淳于髡回答说：“薛不自量力，在那里设立了先王的宗庙。楚国贪婪霸道而攻打薛，薛地的宗庙肯定会有危险。所以说，薛太不自量力，楚国也太贪婪霸道。”齐王



Lord Zhaowen saw him off in person and gave him a large sum of money as travelling expenses. After Zhang Yi had been in Qin for some time, King Hui appreciated his talents very much and appointed him as prime minister. Among the people all over the world, Zhang Yi was most grateful to Lord Zhaowen. The East Zhou was only a small state with one thousand chariots, but Zhang Yi paid much more attention to it compared to big states with ten thousand chariots. Thus, he asked King Hui of Qin to formally acknowledge Lord Zhaowen as his teacher. Owing to Zhang Yi's help, when the state of Qin arranged the meeting of the sovereigns of all the states in Pang Ze, the king of Wei served as a driver to Lord Zhaowen and the king of Han served as the bodyguard on the right-hand side of his chariot. His name and title have been remembered ever since.

While Lord Mengchang was living in Xue, the troops of the state of Chu launched military action against him. The state of Qi sent Chunyu Kun to the state of Chu on a diplomatic mission. When he was on his way back to Qi, he passed by Xue. Lord Mengchang sent a representative to show his respects, and the lord also went to the suburbs to see him off in person. He told Chunyu Kun, "The troops of Chu are attacking us right now. If you do not offer me help, sir, I shall have no one to whom I can resort." Chunyu Kun said, "I know what I can do for you." After he arrived at the capital of Qi, he reported his work to the king of Qi. The king asked him, "What did you witness in the state of Chu?" Chunyu Kun replied, "Well, I think that Chu is too greedy



【原文】

其力，而为先王立清庙，荆固而攻薛，薛清庙必危，故曰薛不量其力，而荆亦甚固。”齐王知颜色，曰：“嘻！先君之庙在焉。”疾举兵救之，由是薛遂全。颠蹶之请，坐拜之谒，虽得则薄矣。故善说者，陈其势，言其方，见人之急也，若自在危厄之中，岂用强力哉？强力则鄙矣。说之不听也，任不独在所说，亦在说者。

【今译】

的脸色改变了，他说：“哎！先王的宗庙在那里。”于是赶快发兵营救，薛因此得到保全。颠沛流离时的请求，跪拜着祷告，即便能有所得也是微乎其微的。所以善于劝说的人，陈述时势，阐明主张，看到别人有危急，犹如自己身处危难之中一样，哪里还用勉强别人？勉强别人就鄙陋了。劝说不被听从，责任不单单在自己所描绘的情势上，也在劝说者本人。

顺说

【原文】

五曰——

善说者若巧士，因人之力以自为力；因其来而与来，因其往而与往；

【今译】

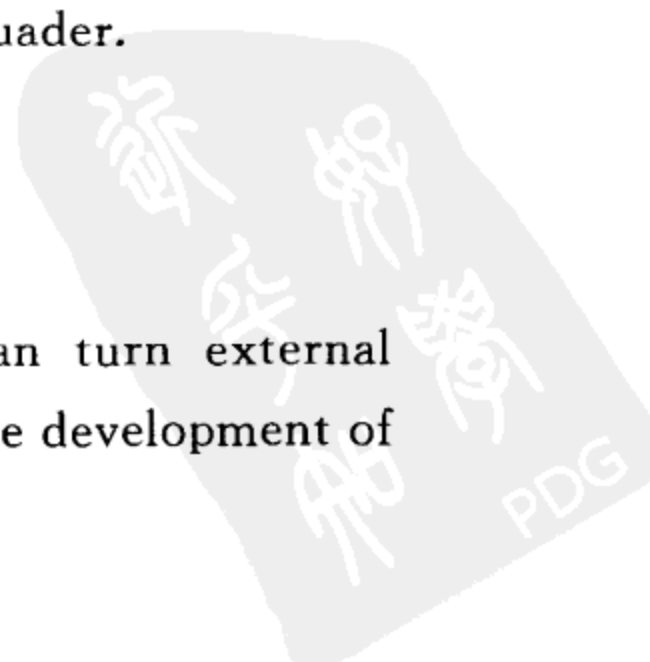
善于劝说的人如同灵巧的人一样，借助别人的力量并把它转化为



and overbearing. But Xue is not acting according to its abilities either." "What do you mean?" asked the king. Chunyu Kun replied, "Xue is not acting according to its abilities because Lord Mengchang has built a temple there as a sacrifice to our deceased sovereign. The state of Chu is so greedy and overbearing that it has dispatched troops to attack Xue, and our ancestral temple in Xue will be endangered. Xue is not acting according to its abilities, and Chu is greedy and overbearing." The expression on the face of the king changed suddenly, and he said, "Oh, I see. Our ancestral temple is there." He then sent troops to rescue Xue immediately. If you implore with others while you are in exile or even kneel down on the ground to plead, it would be of little help even though they might agree to help you (referring to the loss of dignity). Hence, as for people who are talented in persuasion, they would describe an actual situation and adapt their own arguments in the meantime. In this way, they can make their listeners feel as if they themselves were in danger. Is it really necessary to use coercion to make them do things? It is unwise to force others to do things against their own will at any rate. If others do not listen to your arguments, maybe it is not because of the situation you have described, but because of yourself, the persuader.

5. The Skills in Persuading

People who are good at persuasion can turn external forces to their own advantage. They steer the development of





【原文】

不设形象，与生与长；而言之与响；与盛与衰，以之所归；力虽多，材虽劲，以制其命。顺风而呼，声不加疾也；际高而望，目不加明也；所因便也。

惠盎见宋康王，康王蹠足髻歛，疾言曰：“寡人之所说者勇有力，而无为仁义者。客将何以教寡人？”惠盎对曰：“臣有道如此，使人虽勇，刺之不入；虽有力，击之弗中。大王独无意邪？”王曰：“善！此寡人所欲闻

【今译】

自己的力量，顺着事物的来势加以引导，顺着事物的去势加以推动；不露痕迹，顺应客观情势的发展，犹如回声追随着声响。顺应外物的兴衰，以便达到自己的目的。尽管被劝说的对象有很大的力量和很高的才干，也能制约他的旨意。顺着风向呼喊，声音并没有增大，但能被远处的人听到；登高远望，目光并没有增亮，但能看到远处的事物。这是因为凭借了有利的条件。

惠盎谒见宋康王，康王一边跺着脚咳嗽，一边大声说：“我所喜欢的是勇武有力的人，而不是推行仁义的人。您将有何赐教？”惠盎回答说：“我有这样的道术，它能使人即便勇武，也刺不进您的身体；即便有力气，也击不中您。大王难道不感兴趣吗？”康王说：“好！这是我愿意听的。”惠盎说：“即便刺不进您的身体，也击不中您，但这还是侮辱的举动。我有这样的道术，它能使人即便勇武却不敢行刺，即便有力却不敢出击。大王难道不感兴趣吗？”康王说：“好！这是我愿意了解的。”惠盎



things by hint of oncoming forces, and they also facilitate the development of things by hint of concluding forces. They do not show any spoor but conform to the development of actual conditions like echoes following sounds. Moreover, in order to reach their goals, they also adapt to the rise and decline of external things. Thus, they can take control over their listeners' will even though they might be very powerful and talented. With favourable external forces, when shouting before the wind, your voice is no louder, but it can reach much farther than usual; when looking from the top of a hill, your eyesight is no better, but you can see things much farther in the distance.

Hui Ang went to visit King Kang of the state of Song. King Kang stamped, coughed and shouted loudly at the same time, "I only admire robust and brave people, and hate those who are trying to spread the principles of benevolence and righteousness. What kind of lessons are you going to give me?" Hui Ang said, "I know one method. Using this method, you would not be injured even though others are brave, and you can avoid being hit even though others are robust. Are you sure that you are not interested in it?" "Great," said King Kang, "I do want to hear something about that." Hui Ang said, "In this case, it is still a big shame even though you are not injured or hit. I know another method. Using this method, others dare not assassinate you even though they are brave, and they dare not hit you even though they are robust. Are you sure you are not interested in it?" "That is excellent," said King Kang, "Yes, I would



【原文】

也。”惠盎曰：“夫刺之不人，击之不中，此犹辱也。臣有道如此，使人虽有勇弗敢刺，虽有力不敢击。大王独无意邪？”王曰：“善！此寡人之所欲知也。”惠盎曰：“夫不敢刺、不敢击，非无其志也。臣有道于此，使人本无其志也。大王独无意邪？”王曰：“善！此寡人之所愿也。”惠盎曰：“夫无其志也，未有爱利之心也。臣有道于此，使天下丈夫女子莫不欢然皆欲爱利之，此其贤于勇有力也，居四累之上。大王独无意邪？”王曰：“此寡人之所欲得。”惠盎对曰：“孔、墨是也。孔丘、墨翟，无地为君，无官为长，天下丈夫女子莫不延颈举踵而愿安利之。今大王，万乘之主也，诚有其志，则四境之内皆得其利矣，其贤于孔、墨也远矣。”宋王无以应。惠盎趋而出，宋王谓左右曰：“辨矣。客之以说服寡人也。”宋王，俗

【今译】

说：“尽管人们不敢行刺，不敢出击，但并非他们没有这样的意图。我有这样的道术，它能使人根本就不产生类似的意图。大王难道不感兴趣吗？”康王说：“好！这是我愿意知道的。”惠盎说：“尽管人们没有这样的意图，却还没有爱戴大王并为大王谋利益的心意。我有这样的道术，它能使天下的男男女女都欢欣鼓舞地爱戴您并为您谋利益，这就胜过了勇武有力，位居上述四种情形之上了。大王您难道不感兴趣吗？”康王说：“这是我想得到的。”惠盎回答说：“孔丘、墨翟就是这样的。孔丘与墨翟没有领土，却能做天下人的君主；没有官职，却能做天下人的官长。天下男男女女没有不伸长脖子、踮起脚跟期盼他们、希望保卫他们的安全并为他们谋利益的。如今大王是拥有一万辆战车的大国的君主，果真能有这样的志向，四境之内的利益您都能获得，那就比孔丘、墨翟贤明多了。”宋王无话可说。惠盎快步走了出去，宋王对身边的人说：“太善辩了。客人用他的话说服了我。”宋王是个平庸的君主，尚且能够心



love to hear about it." Hui Ang said, "In this case, it does not mean that others do not want to do so even though they dare not assassinate or assault you. I know another method. It can free others from any intention of assassinating or assaulting you. Aren't you interested in that?" King Kang said, "Yes. That's fine! I would love to hear about that." "Well," said Hui Ang, "In this case, even though unintentionally, others will not support you from the bottom of their hearts or want to act for your sake. I know another method. It can make people all over the world, male and female, love you from the bottom of their hearts and concentrate on acting for your sake. Thus it is much better than just being brave or robust, and superior to the four aforementioned cases. Aren't you interested in that?" King Kang said, "I would love to know about that." Hui Ang replied, "Kong Qiu and Mo Di are this kind of people. They do not have any territory of their own, but can act as rulers of the people of the world. They do not hold any positions, but are considered as officers of the people of the world. They all love them, long for them, wish to defend them and serve them faithfully. As for you, you are the sovereign of a big state with ten thousand chariots. If you really want to do something for the world, everyone within the four borders will benefit from it. Then you could be more sensible and wiser than Kong Qiu and Mo Di." The king of Song did not know how to reply to him. Hui Ang left quickly. The king told the people around him, "He really has a tongue in his head. I admire his words." Compared with his peers, the



【原文】

主也，而心犹可服，因矣。因则贫贱可以胜富贵矣，小弱可以制强大矣。

田赞衣补衣而见荆王，荆王曰：“先生之衣何其恶也？”田赞对曰：“衣又有恶于此者也。”荆王曰：“可得而闻乎？”对曰：“甲恶于此。”王曰：“何谓也？”对曰：“冬日则寒，夏日则暑，衣无恶乎甲者。赞也贫，故衣恶也。今大王，万乘之主也，富贵无敌，而好衣民以甲，臣弗得也。意者为其义邪？甲之事，兵之事也，刈人之颈，剖人之腹，隳人之城郭，刑人之父子也，其名又甚不荣。意者为其实邪？苟虑害人，人亦必虑害之；苟虑危人，人亦必虑危之。其实人则甚不安。之二者，臣为大王无取焉。”

【今译】

服，这是由于惠盎能因势利导的缘故。能因势利导，贫贱的就能胜过富贵的，弱小的就能制服强大的。

田赞穿着打了补丁的衣服谒见楚王，楚王说：“您的衣服怎么这样糟糕啊？”田赞回答说：“还有比这更糟糕的衣服呢。”楚王说：“可以说给我听听吗？”田赞回答说：“铠甲比我的衣服更糟糕。”楚王说：“这话是什么意思？”田赞回答说：“冬天穿上它寒冷，夏天穿上它酷热，没有什么衣服比铠甲更糟糕了。我很穷，所以只能穿破烂的衣服。如今大王是拥有一万辆战车的大国的君主，富贵无人能够匹敌，却喜欢让人民穿铠甲，我实在是不明白。我猜想这大概是为了推行仁义吧？可是铠甲又是与战争有关的，是砍断别人的脖子，挖空别人的肚子，毁坏别人的城郭，杀死别人的父子的事，这样做的名声又很不光荣。我猜想这大概是为了获得实际的利益吧？如果谋划着损害别人，别人也必定谋划着损害你自己；如果谋划使别人陷入危险境地，别人也必定谋划着危害你自己。其实是很不安全的。这两种情形，我认为大王都不要选取。”楚王



king of Song is only a mediocre sovereign, but even he could be convinced when Hui Ang knew how to make the best of the situation. Knowing how to make the best of the situation, the poor can get ahead of the rich and the weak minority can take control over the powerful majority.

Tian Zan wore patches to visit the king of Chu. The king said, "Look, why do you wear such shabby garments?" Tian Zan replied, "Some clothes are worse than mine." The king asked, "Could you tell me something about that?" Tian Zan replied, "Armour is worse than my clothes." The king asked him, "What do you mean?" Tian Zan said, "Well, it is too cold to wear it in winter and too hot to wear it in summer. Nothing could be worse. I cannot dress myself up while I am poor. But as for you, you are the sovereign of a big state with ten thousand chariots, and no one could be wealthier than you. Nonetheless, you would like your people to wear armour. I really do not understand it. I suppose that you are doing that to spread the principles of benevolence and righteousness? But armour is used for military activities during which heads are cut off, abdomens are cut open, cities are reduced to relics and fathers and sons are killed. Thus, you will become notorious. I suppose that you are doing so in pursuit of concrete benefits? If you are planning to damage others, they are likely to plot against you too. If you are thinking of toppling other regimes, they will manage to overthrow you. In fact, it is not safe to do so. I do not think that it is wise for you to choose either of these two ways." The king of Chu could not say even one word to oppose him.



【原文】

荆王无以应。说虽未大行，田赞可谓能立其方矣。若夫偃息之义，则未之识也。

管子得于鲁，鲁束缚而檻之，使役人载而送之齐，其讴歌而引。管子恐鲁之止而杀己也，欲速至齐，因谓役人曰：“我为汝唱，汝为我和。”其所唱适宜走，役人不倦，而取道甚速，管子可谓能因矣。役人得其所欲，己亦得其所欲。以此术也，是用万乘之国，其霸犹少，桓公则难与往也。

【今译】

无话可说。田赞的主张虽然没有得到广泛推行，但他可以说是能够建立自己的主张了。至于偃兵息战的主张，他可能还不了解。

管仲被鲁国人抓获，鲁人将他捆绑起来装在囚笼里，派差役用车载着他送往齐国，差役一边唱着歌一边手拉车子前行。管仲担心鲁国人会停下来杀死自己，想赶快抵达齐国，于是就对差役们说：“我给你们领唱，你们替我应和。”他所唱的歌的节拍适合行走，差役们不觉得疲倦，因而走得很快，管仲可以说是能够因势利导的了。差役们的愿望得到实现，管仲自己的愿望也实现了。运用这种手段治理拥有一万辆战车的大国，成就霸业还是小的，只不过齐桓公难以与他配合来成就王业罢了。

不广

【原文】

六曰——

智者之举事必因时。时不可必成，其人事则不广，成亦可，不成亦

【今译】

智者做事一定会把握时机。时机不一定总能到来，但人为的努力却不能废弃，不管事情成功也好，不成功也好。利用自己能把握的来促

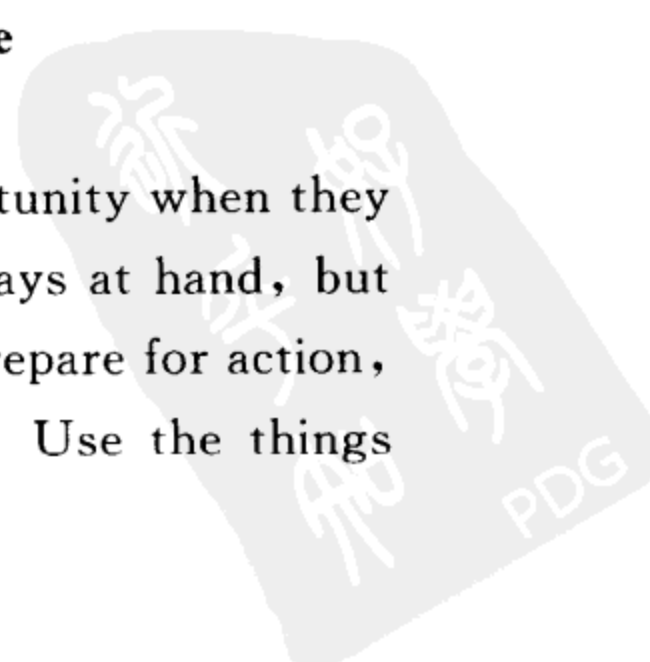


Even though Tian Zan's advice could not be spreaded far and wide, he really knew how to set forth his ideas. But he was possibly unaware of the argument for disbanding all military forces and abolishing warfare.

After the people of the state of Lu held Guan Zhong captive, he was tied up and thrown into a prisoner's cage. Some bailiffs were then asked to transport him back to the state of Qi in a cart. The bailiffs escorting him pulled the cart by hand and sang on the way. Guan Zhong worried that these people might stop and kill him at any moment, so he hoped to reach Qi as quickly as possible. Therefore, he told the bailiffs, "I will lead the chorus and you can simply respond to my tune." The tune he sang made them march faster, and as a result, the bailiffs did not feel tired and completed the journey quickly. Guan Zhong really knew how to improve a situation. The bailiffs' wishes were fulfilled. Moreover, his own wish was fulfilled too. Taking these kinds of measures to govern a state with ten thousand chariots, it would be nothing for him to establish one of the most powerful states. Nonetheless, Duke Huan would not cooperate with him adroitly to unify the world.

6. On Making Great Efforts All the Time

Wise people can always grasp the opportunity when they are taking action. Opportunities are not always at hand, but you should never stop exerting yourself to prepare for action, whether it will result in success or failure. Use the things





【原文】

可。以其所能托其所不能，若舟之与车。

北方有兽，名曰蹶，鼠前而兔后，趋则踣，走则颠，常为蛭蛭距虚取甘草以与之。蹶有患害也，蛭蛭距虚必负而走。此以其所能托其所不能。

鲍叔、管仲、召忽，三人相善，欲相与定齐国，以公子纠为必立。召忽曰：“吾三人者于齐国也，譬之若鼎之有足，去一焉则不成。且小白则必不立矣，不若三人佐公子纠也。”管仲曰：“不可。夫国人恶公子纠之母，以及公子纠；公子小白无母，而国人怜之。事未可知，不若令一人事公子小白。夫有齐国必此二公子也。”故令鲍叔傅公子小白，管子、召忽

【今译】

成自己所不能把握的，如同凭借船车涉水或者行远路一样。

北方有一种野兽，名叫蹶，前腿像鼠腿，后腿像兔腿，一走快了就会绊脚，一跑就会跌倒。它常常采集甘美的草送给蛭蛭距虚。蹶遇到祸患的时候，蛭蛭距虚就会背着它逃走。这就是用自己能把握的来促成自己所不能把握的。

鲍叔、管仲、召忽三个人很友好，想共同使齐国得到安定，认为公子纠一定能立为君主。召忽说：“我们三人对齐国而言，如同鼎的三只足，少了一个也不成。况且小白是一定不会被立为国君的，不如我们三人共同辅佐公子纠吧。”管仲说：“不行。国内人民厌恶公子纠的母亲，并且连带到公子纠；公子小白的母亲去世了，因此国内人民很是怜悯他。事情的结果还不能知晓，不如派一个人侍奉公子小白。将来拥有齐国的，必定是这两位公子中的一个。”因此，鲍叔被派做公子小白的老师，



which are under your firm control to influence those which are beyond your control, like taking a carriage or boat to travel a long distance.

There is an animal in the north called Jue. Its two front legs look exactly like those of a rat, and the hind legs like those of a hare. It tumbles when it walks quickly, and it stumbles when it tries to run. It often collects certain types of sweet grasses and presents them to another animal called Qiongqiong Juxu. Thus, when Jue gets into trouble, Qiongqiong Juxu carries it on its back and helps it to escape from danger. That is an example of using things under your firm control to manipulate those beyond your control.

Baoshu Ya, Guan Zhong and Zhao Hu were very close to one another, and the three of them hoped to bring the state of Qi good order together. They considered Childe Jiu as the one to be enthroned and take over the regime. Zhao Hu said, "The relationship of the three of us with the state of Qi is just like the relationship of the three legs with a cauldron. None of them is dispensable. Moreover, Xiao Bai will not be enthroned anyway. I think we'd better support Childe Jiu together." Guan Zhong said, "No. We should not do that. The people of our state hate Childe Jiu's mother, therefore, they must dislike Childe Jiu too. But they feel sorry for Childe Xiao Bai because his mother has passed away. We do not know for sure who will take over the regime, so I suggest that one of us go to help Childe Xiao Bai while the rest can help Childe Jiu. Anyway, one of the two, either Childe Jiu or Childe Xiao Bai, must take control over the state of Qi." So,



【原文】

居公子纠所。公子纠外物则固难必。虽然，管子之虑近之矣。若是而犹不全也，其天邪，人事则尽之矣。

齐攻廩丘。赵使孔青将死士而救之，与齐人战，大败之。齐将死。得车二千，得尸三万以为二京。宁越谓孔青曰：“惜矣，不如归尸以内攻之。越闻之，古善战者，莎随赍服，却舍延尸，车甲尽于战，府库尽于葬。此之谓内攻之。”孔青曰：“敌齐不尸则如何？”宁越曰：“战而不胜，其罪一。与人出而不与人入，其罪二。与之尸而弗取，其罪三。民以此三者

【今译】

管仲、召忽留在公子纠那里。外界的事物难以预料，公子纠能否成为齐国的君主还不一定。即便如此，管仲还是非常善于谋划的。假如这样做了还不周全，大概就是天意了，人为的努力却全部付出了。

齐国攻打廩丘。赵国派孔青率领敢死的勇士营救，与齐国军队交战，大败齐军，齐国的将帅被杀死。孔青俘虏两千辆战车，把所得的三万具尸体封土堆成两个高丘。宁越对孔青说：“这样做太可惜了，不如把尸体归还给齐国，从内部攻击它。我听说，古代善于作战的人，让敌人进不能进，退不能退，让他们腾出住房来存放尸体，让他们的战车铠甲在战争中丧失殆尽，使他们府库里的钱财在安葬战死者时耗费精光，这就叫从内部进行攻击。”孔青说：“如果齐人不来收尸，那该怎么办？”宁越说：“作战而不能取胜，这是第一条罪过。率领士兵出去作战而不能让他们平安归来，这是第二条罪过。给他们尸体却拒绝接受，这是第



Baoshu went to serve as Childe Xiao Bai's mentor, and Guan Zhong and Zhao Hu stayed with Childe Jiu. At that time, no one knew for sure who was going to take over the regime of Qi, so it was uncertain whether or not Childe Jiu would become the sovereign. Under such circumstances, Guan Zhong was still very considerate and good at planning things. If that plan was not thorough enough, it would be at the providence of Heaven since he had certainly tried his best.

The troops of the state of Qi attacked Lin Qiu. The state of Zhao sent Kong Qing to lead the suicide squads to rescue it. Kong Qing and his men confronted the troops of Qi bravely and defeated them badly. The Qi general was killed during the combat. Kong Qing captured two thousand chariots and made two artificial hills with the thirty thousand Qi corpses. Ning Yue told Kong Qing, "I think we should return these corpses to Qi to stir up an inner conflict inside their state. I heard that ancient generals would present their enemies with a dilemma: they could neither advance nor retreat, as they were forced to make room for the corpses of those who had lost their lives during the war. Moreover, they would also take their enemies' armour and chariots and consume all the money kept in all depots to bury the dead. This tactic is known as 'attacking from within'." Kong Qing said, "But what will happen if they won't come to take back the corpses?" Ning Yue said, "Well, first of all, they are guilty of losing the war. They led so many soldiers to fight us but could not let them return home safely. That is their second sin. In addition, we send back the corpses but they



【原文】

怨上，上无以使下，下无以事上。是之谓重攻之。”宁越可谓知用文武矣。用武则以力胜，用文则以德胜。文武尽胜，何敌之不服？

晋文公欲合诸侯，咎犯曰：“不可。天下未知君之义也。”公曰：“何若？”咎犯曰：“天子避叔带之难，出居于郑。君奚不纳之，以定大义，且以树誉。”文公曰：“吾其能乎？”咎犯曰：“事若能成，继文之业，定武之功，辟土安疆，于此乎在矣。事若不成，补周室之阙，勤天子之难，成教

【今译】

三条罪过。人民会因为这三条怨恨君主。这样一来，君主无法役使臣民，臣民也无从侍奉君主，这就叫双重攻击。”宁越可以说是懂得运用文韬武略了。动武就靠力量取胜，用文就靠仁德取胜。文韬武略都能取胜，敌人哪能不屈服？

晋文公打算召集诸侯会盟，咎犯说：“不行。天下还不了解大王的义。”文公问道：“那该怎么办？”咎犯说：“天子为躲避叔带发难，出奔住在郑国。您何不帮他重新回朝执政，来确立大义，并且可以乘机树立自己的声誉。”文公说：“我能做到吗？”咎犯说：“事情如果能成功，继承文王的事业，巩固武王的功绩，开拓疆域、安定国家，全都在此一举了。事情如果不能成功，弥补周王室的过错，帮助陷入患难的周天子，成就教



refuse to accept them. That is their third sin. The common people would hate their sovereign bitterly because of these three sins. If this is the case, the sovereign would not manage to govern his subjects, nor would the subjects want to serve their sovereign. This is known as the double-attack." Ning Yue was very good at dictating both military and civil policies. With his military policies, he could achieve victory by military forces; with his civil policies, he could achieve triumph by resorting to benevolence. If both your military policies and civil policies are incomparable, every enemy will yield to you.

Duke Wen of the state of Jin planned to arrange a meeting of the sovereigns of all the states. Jiu Fan argued with him, "No, you should not do that. People of the world are not aware that you are a man of righteousness." Duke Wen asked, "What should I do then?" Jiu Fan suggested, "Now that the Son of Heaven has taken sanctuary in the state of Zheng to protect himself from the rebellion incited by his step-brother Shu Dai, why don't you take this chance to help him return and take over the regime again? Thus you can demonstrate your righteousness. Moreover, you will be held in high repute by doing so." Duke Wen asked, "Am I capable of doing that?" Jiu Fan said, "Well, if we can succeed, it would be a great opportunity for you to follow in the footsteps of King Wen, consolidate the achievements of King Wu, enlarge the state territory and safeguard the nation. If we cannot succeed, it would still be a good chance for you to rectify the mistakes committed by the royal family of the Zhou



【原文】

垂名，于此乎在矣。君其勿疑。”文公听之，遂与草中之戎、骊土之翟，定天子于成周。于是天子赐之南阳之地，遂霸诸侯。举事义且利，以立大功。文公可谓智矣。此咎犯之谋也。出亡十七年，反国四年而霸，其听皆如咎犯者邪！

管子、鲍叔佐齐桓公举事，齐之东鄙人有常致苦者。管子死，竖刁、易牙用，国之人常致不苦，不知致苦，卒为齐国良工，泽及子孙。知大礼，知大礼虽不知国可也。

【今译】

化、名垂青史，也都在此一举了。大王别再犹豫了。”文公听从了他的主张。于是联合草中的戎族人、骊土的翟族人将天子安置在成周。于是，天子赐给他南阳的土地，文公从而成为诸侯霸主之一。做事既符合义的原则又对自己有利，从而立下大功，文公可以称得上智慧了。这是咎犯的谋略。文公出亡十七年，返回晋国执政四年后就能成就霸业，他所听信的大概都是咎犯这样的人啊！

管仲、鲍叔辅佐齐桓公处理国政，齐国东部边境的人民经常反映自己的困苦。管仲死后，竖刁、易牙得到重用的时候，国内的人经常反映自己生活没有困苦，不敢反映自己的困苦。如此管仲终于成为齐国杰出的人物，恩泽惠及子孙后代，因为他懂得大礼。懂得大礼，即使不知道如何处理国事也可以了。



Dynasty, extricate the Son of Heaven from the disaster, universalize moral education and gain such a high reputation that you might become immortal. Please do not hesitate. Take action right now." Duke Wen followed this idea. He then united the Rong People living in Cao Zhong and the Di People living in Li Tu to help the Son of Heaven settle in Cheng Zhou. The Son of Heaven then rewarded him with the land of Nan Yang. Duke Wen thus became one of the Five Lord-protectors. His actions were in accordance with the principle of righteousness and resulted in great achievements. From this perspective, Duke Wen can be called a man of wisdom, and that could be attributed to Jiu Fan's guidance. Duke Wen had taken refuge outside Jin for about seventeen years, and established one of the most powerful states four years after taking over the regime, probably because he was wise enough to listen to the advice of wise people such as Jiu Fan.

Guan Zhong and Baoshu Ya helped Duke Huan of the state of Qi to handle government affairs. At that time, the common people living on the eastern border of Qi often reported their hardships to the government. After Guan Zhong died, Shu Diao and Yi Ya were appointed to powerful positions. At that time, people of the state rarely reported any hardships at all, because they dared not tell the truth. Guan Zhong became the most outstanding leader of the state of Qi, and his offspring all benefited because he knew about the most important rules of propriety. If one knows about the most important rules of propriety, it is all right even though



贵因

【原文】

七曰——

三代所宝莫如因，因则无敌。禹通三江、五湖，决伊阙，沟回陆，注之东海，因水之力也。舜一徙成邑，再徙成都，三徙成国，而尧授之禅位，因人之心也。汤、武以千乘制夏、商，因民之欲也。如秦者立而至，有车也；适越者坐而至，有舟也。秦、越，远途也，竚立安坐而至者，因其械也。

武王使人候殷，反报岐周曰：“殷其乱矣。”武王曰：“其乱焉至？”对曰：“谗慝胜良。”武王曰：“尚未也。”又复往，反报曰：“其乱加矣。”武王

【今译】

夏、商、周三代最宝贵的东西莫过于因势利导，做到因势利导就能所向无敌。禹疏通三江、五湖，开凿伊阙山，疏通水道，使水汇流到东海，是顺应了水的流势。舜第一次迁徙在他周围形成了一个城邑，第二次迁徙形成了一个都城，第三次迁徙形成了一个国家，尧因此把天下让给了他，是顺应了人心。汤、武王依靠自己拥有一千辆战车的诸侯国控制了夏、商，是顺应了人民的愿望。站着就能达到秦国，是因为有车；坐着就能达到越国，是因为有船。秦国、越国路途遥远，能安静地站着、舒适地坐着到达，是因为凭借了车船等器械。

周武王派人刺探殷商的局势，探子回到岐周禀报说：“商朝大概已出现混乱了。”武王问道：“混乱到什么程度了？”那人回答说：“邪恶之徒的官职都在贤良人士之上。”武王说：“还不是时候。”那人又去刺探，回



he does not know how to handle government affairs.

7. On Making the Best of A Situation

The most valuable principle held by the Xia, the Shang and the Zhou Dynasties was to make the best of a situation. People who can make the best use of a situation are invincible everywhere. Yu dredged three rivers and five lakes, excavated Yin Que Mountain and dredged the watercourses to allow the waters to pour into the East Sea, because he understood the tendency of the flowing water. After Shun moved the first time, a town came into being at the place where he settled down. After his second move, a city came into being. And after his third move, a state was established. So Yao devolved the authority over the world to him, in accordance with the will of the common people. Tang and Wu, two small states with only one thousand chariots each, took control over the regimes of the Xia and Shang Dynasties respectively. Standing idly, you can reach the state of Qin with the help of a carriage. Sitting idly, you can get to the state of Yue with the help of a boat. Both Qin and Yue are far away from us, but you can either stand or sit idly and travel there with transport such as a carriage or a boat.

King Wu of the Zhou Dynasty sent a messenger to Yin to investigate the situation there. The messenger returned to Qi Zhou to report, and said, "The Shang Dynasty is in severe disorder." King Wu asked, "How severe is it?" The messenger replied, "The positions held by wicked people are



【原文】

曰：“焉至？”对曰：“贤者出走矣。”武王曰：“尚未也。”又往，反报曰：“其乱甚矣。”武王曰：“焉至？”对曰：“百姓不敢诽怨矣。”武王曰：“嘻！”遽告太公。太公对曰：“谗慝胜良，命曰戮；贤者出走，命曰崩；百姓不敢诽怨，命曰刑胜。其乱至矣，不可以驾矣。”故选车三百，虎贲三千，朝要甲子之期，而纣为禽，则武王固知其无与为敌也。因其所用，何敌之有矣？

武王至鲔水，殷使胶鬲候周师，武王见之。胶鬲曰：“西伯将何之？”

【今译】

来禀报说：“商朝的混乱加剧了。”武王问道：“到了什么程度？”那人回答说：“贤能的人都出逃了。”武王说：“还不是时候。”那人又去刺探，回来禀报说：“商朝混乱得非常厉害了。”武王问道：“到了什么程度？”那人说：“老百姓都不敢非议发泄怨恨了。”武王说：“嘿！”赶紧把这个情况告诉了太公望，太公望回答说：“邪恶之徒的官职在贤良人士之上，叫暴乱；贤能的人出逃，叫崩溃；老百姓不敢非议发泄怨恨，叫刑罚过于苛刻。商朝的混乱已经达到极点，无以复加了。”因此挑选了三百辆战车，三千名勇士，与诸侯约定甲子日行动，纣王被擒获，武王本来就知道纣无法与自己抗衡了。因势利导采取行动，哪里还有敌手？

武王的军队挺进到鲔水时，殷商派胶鬲刺探周军的情报，武王见到



senior to those of able intellectuals." King Wu said, "It is not the right time to take action." The messenger went to Yin again to make more secret inquiries. After some time, he returned and reported to King Wu, "The situation of the Shang Dynasty is much worse now." King Wu asked, "How much worse is it?" He replied, "All the sensible people have left to take refuge elsewhere." King Wu said, "It is still not the right time to take action." The man went to Yin for the third time, then went back to report to King Wu, "This time the disorder of the Shang Dynasty is even worse." King Wu asked, "How much worse is it then?" He said, "The common people dare not express their discontentment now." King Wu acknowledged this, then told Duke Tai Wang. Duke Tai said, "If the sensible people are estranged but the unworthy are used, it is regarded as tyranny; if the sensible people are leaving to take refuge at other places, it is regarded as collapse; if the common people dare not express their discontentment, it is regarded as inhumanity. The disorder of the Shang Dynasty has reached its worst point. It could not be worse." He then dispatched three hundred selected chariots and three thousand warriors, and united with sovereigns of other states to take combined military action on the day of Jia Zi. Zhou was held captive. King Wu knew for sure that Zhou was not capable of counterattacking him. If one knows how to make the best use of the situation, which kind of enemy cannot be defeated?

When King Wu's troops arrived at the Wei River, the Yin regime sent Jiao Ge to investigate the military situation of



【原文】

无欺我也。”武王曰：“不子欺，将之殷也。”胶鬲曰：“謁至？”武王曰：“将以甲子至殷郊，子以是报矣。”胶鬲行。天雨，日夜不休，武王疾行不辍。军师皆谏曰：“卒病，请休之。”武王曰：“吾已令胶鬲以甲子之期报其主矣。今甲子不至，是令胶鬲不信也。胶鬲不信也，其主必杀之。吾疾行以救胶鬲之死也。”武王果以甲子至殷郊。殷已先陈矣。至殷，因战，大克之。此武王之义也。人为人之所欲，己为人之所恶，先陈何益，适令武王不耕而获。

武王入殷，闻殷有长者。武王往见之，而问殷之所以亡。殷长者对

【今译】

了他。胶鬲说：“您要去哪里？别骗我。”武王说：“不骗你，我将挺进殷都。”胶鬲问道：“哪天抵达？”武王说：“将在甲子日到达殷都郊外，你去禀报这个情报吧。”胶鬲走了。天下起雨来，日夜不停，武王的军队快速行进，而没有停止。军师都劝谏说：“士卒很疲惫了，请让他们休息一下吧。”武王说：“我已经让胶鬲告诉他的君主我们将在甲子日到达了。如果不能在甲子日到达，就是让胶鬲失信。胶鬲失信，他一定会被君主处死。我快速行军是为了救胶鬲的命。”武王果然在甲子日到达了殷都郊外。商朝的军队已经部署好了。武王到达后展开激战，大败商朝的军队。这就是武王的仁义。武王做的是符合人们愿望的事情，纣王做的却是人们所厌恶的事情，即使事先部署好阵势又有什么用？恰好让武王不用耕种就有收获。

武王进入殷都，听说商朝有个德高望重的老人。武王前去见他，询问殷商之所以灭亡的原因。老人回答说：“大王如果想要知道的话，就



the troops of Zhou. King Wu interviewed Jiao Ge in person. Jiao Ge asked, "Where are you going? Please tell me the truth." King Wu said, "I won't cheat you. We are marching towards the capital of Yin." Jiao Ge asked, "When will you be there then?" King Wu said, "Well, we are going to arrive at the outskirts of the capital of Yin on the day of Jia Zi. You can go back and report this." Jiao Ge left. At that time, it rained heavily all day long. King Wu ordered his troops to march forward quickly without stopping. But his strategists suggested to him, "The soldiers are very tired. Please let them take a rest." King Wu said, "No. I have already told Jiao Ge to tell his sovereign that we shall be there on the day of Jia Zi. The sovereign would not believe in Jiao Ge any more if we do not reach there on that day. And if Jiao Ge is not trusted any more, he will be killed. We are advancing fast to save Jiao Ge's life." King Wu and his troops arrived at the outskirts of the capital of Yin on the day of Jia Zi as expected. Yin had already deployed their troops there. After King Wu arrived, the two armies engaged in bloody combat and the Yin troops were badly defeated. That showed the righteousness of King Wu. King Wu's actions were in accordance with the will of the common people while Zhou's conducts were against it. Would it have been of any use even though he had deployed his troops before the arrival of King Wu? It only make King Wu win the battle more easily.

After King Wu arrived in the capital of Yin, he heard that an old person there was held in high repute, so he went to visit him and asked him the reason for the perdition of the



【原文】

曰：“王欲知之，则请以日中为期。”武王与周公旦明日早要期，则弗得也。武王怪之。周公曰：“吾已知之矣。此君子也，取不能其主，有以其恶告王，不忍为也。若夫期而不当，言而不信，此殷之所以亡也，已以此告王矣。”

夫审天者，察列星而知四时，因也。推历者，视月行而知晦朔，因也。禹之裸国，裸入衣出，因也。墨子见荆王，锦衣吹笙，因也。孔子道弥子瑕见釐夫人，因也。汤、武遭乱世，临苦民，扬其义，成其功，因也。

【今译】

请明天正午时分到这里来吧。”武王和周公旦第二天在约定时间之前就到了，却没有见到那个人。武王感到很奇怪，周公说：“我知道他的用意了。这人是个君子，他不能为自己的君主殉难，也不忍心说自己君主的坏话。至于约好了时间却不出现，言而无信，这就是殷商灭亡的原因，他已经用这种方式告诉您了。”

观察天象的人，通过察看众星的运行就能知道四季的更替，是因为能够凭借外物。推算历法的人，观看月亮的运行就能知道晦日、朔日，是因为能够凭借外物。禹到裸体国去，裸着身子进去，穿了衣服出来，是顺应形势。墨子穿上华丽的衣服、吹着笙拜见楚王，是顺应形势。孔子通过弥子瑕拜见釐夫人，是顺应形势。商汤、武王遭逢乱世，面对苦难深重的人民，发扬自己的道义，成就丰功伟业，是顺应形势。所以，能因势利导，就能成功；专凭一己之力，就会失败。能因势利导的人就会



Shang Dynasty. The old man said, "If Your Highness really wants to know my opinion about that, please come back here again at noon tomorrow." The next day, when King Wu and Duke Zhou Dan went there, the old man did not show up at all. King Wu was very surprised. Duke Zhou said, "I see. He must be a sensible and honourable gentleman. He did not die for the sake of his sovereign, nor could he tolerate speaking ill of the sovereign himself. As for the fact that he did not show up as he promised us, he is telling us that not keeping his word this way accounts for Yin's failure."

Watching the movement of universal bodies, astronomers can predict the alternation of the four seasons because they know how to make good use of external things. Watching the movement of the moon, calendar makers can know the beginning and the end of each month because they too know how to make good use of external things. Yu wore nothing when he went to "the Naked Country" (legend has it that people of this country never wore anything), but dressed himself up when he left there because he knew he had to adapt to differing circumstances. When Mozi visited the king of Chu, he wore flowery clothes and played the *sheng* (a reed pipe wind instrument) in the meantime, because he knew how to adapt to the circumstances. Confucius interviewed Madam Li through the introduction of Mi Zixia because he too knew how to adapt to the circumstances. Tang and King Wu lived in troubled times and personally witnessed the sufferings of the people. They spreaded their principles of morality and justice and produced great achievements because they knew



【原文】

故因则功，专则拙。因者无敌。国虽大，民虽众，何益？

【今译】

所向无敌。否则的话，即便国土广大，人口众多，又有什么益处？

察今

【原文】

八曰——

上胡不法先王之法，非不贤也，为其不可得而法。先王之法，经乎上世而来者也，人或益之，人或损之，胡可得而法？虽人弗损益，犹若不可得而法。东、夏之命，古今之法，言异而典殊，故古之命多不通乎今之言者，今之法多不合乎古之法者。殊俗之民，有似于此。其所为欲同，其所为欲异。口悖之命不愉，若舟车衣冠滋味声色之不同，人以自是，

【今译】

当今的君主为什么不效法古代帝王的法度？并非古代帝王的法度不好，而是因为不能效法它。古代帝王的法度，是从上世流传下来的，有人增补过，有人删减过，怎能效法呢？即便没有人增补或者删减过，还是不能效法。东夷与华夏各国对事物命名的语言是不同的；古代与当今法度的典制也有差别。因此，古代的名称大多跟当今的语言不相通，当今的法度大多与古代的法度不符合。不同习俗的人民，与这种情况类似。他们的愿望是相同的，但实现各自愿望的方式却不同。各地的方言不同，犹如船、车、服装、帽子、滋味、音乐、色彩的各不相同，人们都以为自己的是正确的，并反过来非议别人。天下的学者大都能言善



how to adapt to the circumstances. Hence, one can achieve his goal if he knows how to make the best use of the situation. On the contrary, he will fail if he is too obstinate. People who know how to make the best use of the situation are invincible. Otherwise, if you cannot do that, will it be of any use even though your territory is vast and your people are innumerable?

8. On Examining the Current Situation

Why don't sovereigns of contemporary times use the laws of ancient sovereigns? It is not that the laws of ancient sovereigns are bad, but that they are not suitable for the current situation. Laws of ancient sovereigns had come down from generation to generation. But some people must have added some regulations to them, and other people must have deleted some of their provisions too. How could they be used indiscriminately? They should not be used even though they had not been altered by other people. People of the east coast area and those who live in the central part of China denominate things differently, and there are also some differences between ancient and modern laws as well. For example, the old names of things are no longer in use nowadays, and the modern laws are not in accordance with the old ones. People who live under the influence of different customs are somewhat the same. They all have similar wishes, but their ways of fulfilling these wishes are different. People of different areas speak different dialects, just as they



【原文】

反以相诽。天下之学者多辩，言利辞倒，不求其实，务以相毁，以胜为故。先王之法，胡可得而法？虽可得，犹若不可法。凡先王之法，有要于时也，时不与法俱至。法虽今而至，犹若不可法。故择先王之成法，而法其所以为法。先王之所以为法者，何也？先王之所以为法者，人也。而已亦人也，故察己则可以知人，察今则可以知古，古今一也，人与我同耳。有道之士，贵以近知远，以今知古，以益所见，知所不见。故审堂下之阴，而知日月之行、阴阳之变；见瓶水之冰，而知天下之寒、鱼鳖

【今译】

辩，话锋犀利，不求务实，却致力于互相诋毁，以争口舌之利为目的。古代君主的法度，怎能效法？即便有可能，也还是不应该效法。举凡古代帝王的法度，都是根据当时的形势制定的，法度是不能与时势一起发展变化的。法度虽然流传至今，还是不能效法。所以，应该放弃古代帝王现成的法度，而取法他们制定法度的方法。古代帝王是如何制定法度的呢？他们是依据人来制定法度的。自己同样是人，所以考察自己就可以推知别人，考察当今就可以知道古代。古今是一致的，别人与自己也是相同的。有道之人的可贵之处在于能够由近处的推知远处的，由当今的推知古代的，由可见的推知不可见的。所以，观察屋子下的阴影，就能知道日月的运行、阴阳的变化；看到瓶里的水结了冰，就能知道



are used to different carriages, boats, clothes, hats, flavours, tunes and colours. Nonetheless, they all consider their own ways to be the best and attack those held by others. Scholars of the world are good at verbalism and are engaged in sophistry. However, they are usually only concerned with attacking others to win a debate, but tend to overlook facts. How can we simply use the laws of ancient kings then? We should not use them even if we were provided with the possibility of doing so, because the laws of ancient kings were made according to their own situations. However, the laws cannot change themselves as the situation changes. Therefore, we should not use those laws even though they had come down to us through time. So, we should abandon fixed laws of ancient kings, but we can still learn from their ways of making laws. What kind of guidelines did ancient kings adhere to in the making of their laws? Well, the only standard they complied with is the human being. They themselves were also human beings, so they could understand others by first understanding themselves. They could also grasp the past by grasping the present. The past and the present are the same. They themselves are like others as well. What differentiates able intellectuals from the rest is that they can understand the situation of remote areas by examining the situation of nearby areas; they understand the past by grasping the present; and they deduce the invisible by studying the visible. Hence, they can know the movement of the sun and the moon and the changes of Yin and Yang by observing the shadows of their houses; they can know that it



【原文】

之藏也；尝一脔肉，而知一镬之味、一鼎之调。

荆人欲袭宋，使人先表澮水。澮水暴益，荆人弗知，循表而夜涉，溺死者千有余人，军惊而坏都舍。向其先表之时可导也，今水已变而益多矣，荆人尚犹循表而导之，此其所以败也。今世之主，法先王之法也，有似于此。其时已与先王之法亏矣，而曰“此先王之法也”，而法之以为治，岂不悲哉？故治国无法则乱，守法而弗变则悖，悖乱不可以持国。世易时移，变法宜矣。譬之若良医，病万变，药亦万变。病变而药不变，向之寿民，今为殇子矣。故凡举事必循法以动，变法者因时而化。若此

【今译】

天下严寒、鱼鳖伏藏；尝一块肉，就能知道一锅肉的味道。

楚国人想攻打宋国，派人先在澮水中做好渡河的标志。澮水突然暴涨，楚国人不知道，在夜间根据标志渡河，一千多人被淹死了，士卒惊恐号叫的声音把附近城镇的房屋都震塌了。当初他们做标志的时候，可以按照标志渡水，如今河水已经变得更大了，楚国人还按照标志渡河，这就是他们失败的原因。当今世上效法古代帝王法度的君主与这种情形类似。时代已经与古代帝王的法度不符合了，却还坚持说“这是古代帝王的法度”，而效法它来治理国家，这难道不可悲吗？所以，治理国家没有法度就会导致混乱，死守法度而不变更就会出现谬误，谬误和混乱都不能保住国家。时势变化了，变法是合乎时宜的。如同高明的医生诊治病人一样，病情千变万化，所用的药也要千变万化。病情变了而药不变，原本能够长寿的人，如今就会夭折了。所以，举凡做事一定



is getting cold and fishes and turtles are hiding themselves when they see the water kept in a bottle freezes up, and they can know the taste of all the meat in a cooking pot by tasting only one small piece of it.

The people of the state of Chu planned to attack the state of Song. They sent someone to gauge the level of the Yong River in advance. At the time when they crossed it, the Yong River had a big freshet, but the Chu people did not know this. They still crossed according to the mark made previously. As a result, more than one thousand people were drowned. The cries of the terrified soldiers were so loud that some houses on the riverside were damaged by the noise. At the time when the mark was made, they could cross according to it. However, they did not know that the river was deeper but still tried to cross it according to the old mark. No wonder they were defeated. For contemporary sovereigns who want to use the laws of ancient kings, the situation is somewhat the same, since ancient laws do not suit the current situation. If they insist on using the ancient sovereigns' laws to govern their states, isn't it tragic? A state will get into severe disorder if there is no law to govern it. There will also be errors if the law is adhered to stubbornly. Both errors and disorder will cause the perdition of the state. The situation has changed, so it is suitable to change laws correspondingly. It is somewhat like an outstanding doctor treating his patients with various therapies and prescriptions according to the different degrees and types of their diseases. If the actual condition of the illnesses has changed but he still uses the



【原文】

论则无过务矣。

夫不敢议法者，众庶也；以死守者，有司也；因时变法者，贤主也。是故有天下七十一圣，其法皆不同，非务相反也，时势异也。故曰良剑期乎断，不期乎镆铎；良马期乎千里，不期乎骥骖。夫成功名者，此先王之千里也。楚人有涉江者，其剑自舟中坠于水，遽契其舟曰：“是吾剑之所从坠。”舟止，从其所契者入水求之。舟已行矣，而剑不行，求剑若此，不亦惑乎？以此故法为其国与此同。时已徙矣，而法不徙，以此为治，岂不难哉？有过于江上者，见人方引婴儿而欲投之江中，婴儿啼，人问

【今译】

要依法行动，变法的人要跟随时代的变化。懂得这个道理，就不会做错事了。

不敢评议法度的，是普通百姓；誓死捍卫法度的，是执法的官吏；顺应时势实行变法的，是贤明的君主。因此，七十一位圣贤君主曾经拥有天下，他们的法度都不相同。并非他们致力于采用相反的法度，而是时势变了。所以说，好剑，期望用它砍断东西，而不期望它是镆铎；好马，期望它能日行千里，而不期望它是骥骖。成就功名，是古代帝王所希望达到的目标。有个楚国人渡江时，他的剑从船上掉到水里，他赶忙在船上刻了一个记号，说：“我的剑是从这里掉下去的。”船停了，就从他刻记号的地方下水寻找剑。船已经行驶了，剑却不曾移动，这样寻找剑，不是太糊涂了吗？因此，用古代法度来治理国家的君主跟这个人是一样的。时代已经变了，法度却不随之改变，用这种方法使国家得到治理，难道不是很难吗？有人过江的时候，看见一个人正拖着一个婴儿想把



same treatments, he will make those who might otherwise enjoy longevity die prematurely. Hence, all actions must be taken according to law and lawmakers must adjust to the ever-changing circumstances. If everyone knows that, there will be no misconduct.

Those who do not dare to criticize the law are the common people; those who should devote their lives to defending the law are the officers in charge of justice; and those who can adapt to the ever-changing situations are the sage sovereigns. Therefore, in the history of the human being, seventy-one sage sovereigns have governed the world, and all have used different laws. It is not that they intended to differentiate themselves from the others by making divergent laws. Rather, they did it because they faced different situations. Thus, as for with an excellent sword, we hope that it is sharp enough to cut things, but do not wish it to be Mo Ye; as for an excellent horse, we hope that it can run one thousand *li* in one day, but do not wish it to be Ji Ao. Making great achievements and gaining high reputation were goals longed for by ancient sovereigns. Once, a man from the state of Chu was crossing the Yangtze River. His sword fell into the water. He then marked his position on the boat in a hurry, and said, "My sword fell down from this place." After the boat stopped, he dived into the water according to the mark he had made on the boat to look for his sword. The boat moved ahead while the sword stayed at the bottom of the river. Wasn't it foolish to look for the sword this way? Using old laws is somewhat like that. The situation has changed,



【原文】

其故，曰：“此其父善游。”其父虽善游，其子岂遽善游哉？此任物亦必悖矣。荆国之为政，有似于此。

【今译】

他扔到江里，婴儿在啼哭，人们向这人询问原因，他说：“他父亲擅长游泳。”即便父亲擅长游泳，难道儿子就一定也善于游泳吗？这样处理事物，一定是荒谬的。楚国处理政事，与这种情形类似。





but the laws are fixed. Isn't it difficult to govern a state this way? There is another story. Once a man was crossing the Yangtze River. He saw that someone was about to throw a baby into the river. The baby was crying loudly. He asked the reason, and was told, "His father is good at swimming." Must the son be good at swimming even though his father is good at it? Doing things that way is absolutely wrong. The way the state of Chu handled its government affairs is somewhat like that.





先识览第四 观世 知接 悔过 乐成 察微 去宥 正名

先识

【原文】

一曰——

凡国之亡也，有道者必先去，古今一也。地从于城，城从于民，民从于贤。故贤主得贤者而民得，民得而城得，城得而地得。夫地得岂必足行其地、人说其民哉？得其要而已矣。

夏太史令终古，出其图法，执而泣之。夏桀迷惑，暴乱愈甚，太史令终古乃出奔如商。汤喜而告诸侯曰：“夏王无道，暴虐百姓，穷其父兄，耻其功臣，轻其贤良，弃义听谗，众庶咸怨，守法之臣，自归于商。”

【今译】

任何国家濒临灭亡的时候，有道之人必定会率先离去，从古到今都是这样。土地随着城邑易主，城邑随着人民易主，人民随着圣贤易主。因此，贤明的君主得到贤人，就得到人民了；得到人民，就得到城邑了；得到了城邑，就得到土地了。得到土地，难道一定要亲自踏上那片土地劝说那里的人民吗？得到最根本的东西就行了。

夏朝的太史令终古拿出法典，捧着它哭泣。夏桀昏聩，荒淫暴虐越演越烈，终古于是出奔投靠商。汤欣喜地告诉诸侯们说：“夏王无道，残害百姓，胁迫父兄，侮辱功臣，无视贤良，抛弃道义，听信谗言，民众怨恨，掌管法典的大臣自行归附了商。”



Views on Foreseeing the Development of Things

1. On Foreseeing the Development of Things

When any state is facing the threat of ruin, sensible people will take the initiative and leave for other places. Throughout history, it has always been the same. Rural areas will follow cities. Cities will follow the people. And the people will follow sensible people. Hence, as for a sage sovereign, if he can win over sensible people, he will win over the people; if he can win over the people, he will obtain cities; if he can obtain cities, he will gain rural areas as well. In order to obtain one territory, is it always necessary for a sovereign to go there in person to persuade the local people? He can do this by obtaining the most essential thing (referring to winning over sensible people).

Zhong Gu, the chief court historian of the Xia Dynasty, took out the old documents, held them in both hands and cried. Jie was very fatuous, and as he was becoming even more ferocious and licentious, Zhong Gu left him to seek refuge in Shang. Tang was more than happy to see him, and told the sovereigns of other states, "Look, the king of Xia is so tyrannical that he murders the common people, threatens fathers and elder brothers, humiliates the meritorious, belittles the good and sensible, overlooks morality and justice and only believes in the slanderers. All the people are hostile towards him, and as a result, the high-ranking court official



【原文】

殷内史向挚见纣之愈乱迷惑也，于是载其图法，出亡之周。武王大说，以告诸侯曰：“商王大乱，沈于酒德，辟远箕子，爰近姑与息，妲己为政，赏罚无方，不用法式，杀三不辜，民大不服，守法之臣，出奔周国。”

晋太史屠黍见晋之乱也，见晋公之骄而无德义也，以其图法归周。周威公见而问焉，曰：“天下之国孰先亡？”对曰：“晋先亡。”威公问其故。对曰：“臣比在晋也，不敢直言。示晋公以天妖，日月星辰之行多以不

【今译】

殷商的內史向挚看到纣越来越昏聩，于是用车运载着殷商的法典出奔投靠周。武王非常高兴地告诉诸侯们说：“商王昏乱至极，沉湎酒色，疏远箕子，亲近妇人、男宠，妲己执政，赏罚不当，不行法度，杀死三个无辜之人，人民大为不服，掌管法典的大臣已出逃到了周的国都。”

晋国的太史屠黍目睹晋国的混乱，看到晋国君主骄横而没有德义，于是带着晋国的法典归附了周国。周威公接见了他并询问他道：“天下的诸侯国哪个最先灭亡？”屠黍回答说：“首先灭亡的是晋国。”威公追问他原因，屠黍回答说：“以前我在晋国，不敢说真话，就用怪异的天象、日月星辰运行的异常等来启示国君，他说‘这又能怎样？’又用人事大多不



in charge of old documents has submitted to the authority of Shang."

When Xiang Zhi, the chief historian of Yin, saw that Zhou was becoming increasingly fatuous, he put the old documents of the Shang Dynasty on his carriage and escaped to take refuge in Zhou. King Wu was more than happy to see him and told other states' sovereigns, "Look, the king of the Shang Dynasty could not be more fatuous. He is addicted to alcohol, has estranged Jizi and flirts with pretty women and favoured males. Moreover, Da Ji has taken control over government affairs, awards and punishments are not dispensed reasonably, the law is totally overlooked, and three innocent people have been killed. As a result, the common people have become very disobedient and the high-ranking court official in charge of old documents has escaped to the capital of the state of Zhou."

When the chief court historian of the state of Jin, Tu Shu, witnessed the disorder of his state and the arrogance and immorality of his sovereign, he escaped to the state of Zhou along with the old documents of Jin. Duke Wei of Zhou interviewed him in person and asked him, "Among all the states of the world, which one do you think will perish first?" Tu Shu replied, "Jin will be the first one to perish." Duke Wei asked him for the reason. Tu Shu said, "Well, while I was there in the state of Jin, I did not dare express my opinions directly, so I had tried to persuade the sovereign by explaining some abnormal phenomena such as the unusual movements of the sun, the moon and other stars. But he just



【原文】

当，曰：‘是何能为？’又示以人事多不义，百姓皆郁怨，曰：‘是何能伤？’又示以邻国不服，贤良不举，曰：‘是何能害？’如是，是不知所以亡也，故臣曰晋先亡也。”居三年，晋果亡。威公又见屠黍而问焉，曰：“孰次之？”对曰：“中山次之。”威公问其故。对曰：“天生民而令有别。有别，人之义也，所异于禽兽麋鹿也，君臣上下之所以立也。中山之俗，以昼为夜，以夜继日，男女切倚，固无休息，康乐，歌谣好悲。其主弗知恶。此亡国之风也。臣故曰中山次之。”居二年，中山果亡。威公又见屠黍而问焉，

【今译】

合乎道义、百姓抑郁怨恨来启示他，他说：‘这又何妨？’又用邻国不服、贤人得不到进用来启示他，他说：‘这又能有什么伤害？’这就是不了解国家之所以灭亡的根本原因，所以我说晋国先灭亡。”过了三年，晋国果然灭亡了。威公又会见屠黍，问他说：“接下来哪个国家会灭亡？”屠黍回答说：“接下来是中山国。”威公追问他原因，屠黍回答说：“上天生下人来就安排好男女之间的差别。男女有别，这是人伦大义，是人跟禽兽麋鹿区别开来的地方，是君臣上下的秩序得以确立的基础。中山国的习俗，是男女之间不分昼夜地耳鬓厮磨，相互偎依，没有休止，纵情享乐，歌谣十分悲切。中山国的君主不感到厌恶。这是亡国的风俗。所以我说接下来灭亡的是中山国。”过了两年，中山国果然灭亡了。威公



said, 'What is the problem then?' I had also tried to persuade him that most of the actions he had taken were not in accordance with the rules of morality and justice, and that the common people were depressed and hostile towards him. But he still just said, 'What is the problem then?' Then I tried to persuade him that neighbouring states were not convinced, and that sensible people were not used by the government. He just said, 'Could that really damage my authority?' Therefore, he does not understand what kind of factors could lead to the perdition of a state, so I said Jin would be the first to perish." As expected, the state of Jin was ruined three years later. Duke Wei interviewed Tu Shu again, and asked him, "Which state do you think will follow in the footsteps of Jin and perish next?" Tu Shu said, "Zhong Shan will be the next." Duke Wei asked the reason. He answered, "Males and females are born differently according to the will of Heaven. The order between males and females reflects the most important ethical rule of human beings, since it differentiates human beings from all the other animals. Moreover, it is also the foundation of the order between a sovereign and his subjects. However, males and females of the state of Zhong Shan are addicted to libidinous affairs and listen to indecent tunes ceaselessly, day and night. What is more, their tunes sound very sad, but the sovereign of Zhong Shan could not have enough of them. That is an indication that a state will soon die out. So I said Zhong Shan will be the next." After two years, Zhong Shan was eventually ruined. Duke Wei interviewed Tu Shu again and



【原文】

曰：“孰次之？”屠黍不对。威公固问焉。对曰：“君次之。”威公乃惧。求国之长者，得义蒍、田邑而礼之，得史骈、赵骈以为谏臣，去苛令三十九物，以告屠黍。对曰：“其尚终君之身乎！”曰：“臣闻之：国之兴也，天遗之贤人与极言之士；国之亡也，天遗之乱人与善谀之士。”威公薨，殓，九月不得葬，周乃分为二。故有道者之言也，不可不重也。

周鼎著饕餮，有首无身，食人未咽，害及其身，以言报更也。为不善亦然。白圭之中山，中山之王欲留之，白圭固辞，乘舆而去；又之齐，齐

【今译】

又会见屠黍，问他说：“接下来灭亡的是哪一个国家？”屠黍不回答。威公坚持追问，他回答说：“接下来灭亡的是您。”于是威公很害怕，访求国中德高望重的人，得到义蒍、田邑，对他们加以礼遇；得到史骈、赵骈，让他们作谏官；废除了三十九条苛刻的法令，并把这些情况告知屠黍，屠黍回答说：“这大概能保证大王一生平安了！”又接着说道：“我听说，国家将要兴盛时，上天赐予它贤人和敢于直言劝谏的人；国家即将灭亡时，上天赐予它乱臣贼子和善于阿谀谄媚之徒。”威公死后，尸体在棺材里盛了九个月而不得安葬，周国于是分裂为东周和西周。所以，有道之人的话，必须要重视。

周鼎上铸有饕餮图案，只有头而没有身子，吞吃了人还没有来得及下咽，自身就遭遇祸患，这表明善恶都是有报应的。作恶也是这样。白圭到中山国去，中山国的君主想留下他，白圭坚决推辞，乘车离开了。



asked him, "Which state do you think will perish next?" Tu Shu did not reply, but Duke Wei insisted on an answer. Then he said, "You will be the next to be toppled from the regime." On hearing that, Duke Wei was quite terrified. So he searched his state for sensible and honourable people and found Yi Shi and Tian Yi whom he treated with respect. After that, he discovered Shi Lin and Zhao Pian and appointed them to take charge of remonstrations. Moreover, he also cancelled thirty-nine extremely trenchant regulations. When he told Tu Shu this, Tu Shu said, "This way, you could possibly safeguard your authority till the end of your life!" And he continued, "As far as I know, Heaven will bestow sensible and straightforward people there if a state will become prosperous; Heaven will send wicked officials and toadies there if a state is going to die out." After Duke Wei died, his corpse was put into a coffin, but he was not buried till nine months later; and the state of Zhou was then divided into two parts, East Zhou and West Zhou. Therefore, enough attention must be paid to the words of the sensible.

Only the head of the fierce animal called "Tao Tie" is sculpted on the cauldron of the Zhou Dynasty, while the body of the monster is absent. The monster itself gets into trouble immediately after it catches a person with its teeth, as it does not have time to swallow the prey. This picture shows that both kind deeds and evil deeds will result in nemesis. For those who have sinned severely, it is the same. When Bai Gui went to the state of Zhong Shan, the sovereign of Zhong Shan



【原文】

王欲留之仕，又辞而去。人问其故。曰：“之二国者皆将亡。所学有五尽。何谓五尽？曰：莫之必则信尽矣，莫之誉则名尽矣，莫之爱则亲尽矣，行者无粮、居者无食则财尽矣，不能用人、又不能自用则功尽矣。国有此五者，无幸必亡。中山、齐皆当此。”若使中山之王与齐王，闻五尽而更之，则必不亡矣。其患不闻，虽闻之又不信。然则人主之务，在乎善听而已矣。夫五割而与赵，悉起而距军乎济上，未有益也。是弃其所以存，而造其所以亡也。

【今译】

又到了齐国，齐国君主想留他做官，他又推辞掉而离去。有人问他这样做的原因，他说：“这两个国家都行将灭亡了。我听说有‘五尽’。什么叫‘五尽’？就是说：得不到任何人的信任，信义就丧尽了；得不到任何人的赞誉，名声就丧尽了；得不到任何人的喜爱，亲人就丧尽了；行路而没有干粮、居家而没有粮食，财物就丧尽了；不能任用贤人、又不能发挥自己的作用，功业就丧尽了。国家有这五种情况，必定会灭亡，无一能够幸免。中山国、齐国都是这样的。”假如让中山国和齐国的君主听到“五尽”，并改正自己的做法，就一定会灭亡了。他们的祸患在于没有听到，而且即便听到了也不相信。由此看来，君主的主要务在于正确听取别人的意见。中山国五次割让土地给赵国、齐王率领全部军队在济水抵御以燕国为首的五国联军，这些都于事无补了。这就是抛弃了使国家得以生存的东西，而为自己的灭亡创造条件。



wanted him to stay in his state. But Bai Gui refused firmly and left in a carriage. He then arrived in the state of Qi. The sovereign of Qi considered appointing him to a powerful position. Nonetheless, he rejected that offer and left again. Someone asked him why he did so. He said, "Because these two states are going to die out soon. I have heard that there are five kinds of losers: if no one will trust you, you have totally lost your credibility; if no one will praise you, you have totally lost your reputation; if no one will love you, you have totally lost your relatives; if you are travelling without foodstuffs or settle down with no food supply, you have totally lost your property; if you neither utilize the sensible nor exert yourself, you have totally lost your achievements. If a state faces these five losses, it will definitely die out and will not be spared. Both the state of Zhong Shan and the state of Qi are doomed to perish." Suppose that the sovereigns of Zhong Shan and Qi had heard this view and changed their ways of doing things, they would not have died out. Their problem was that they either did not know of it, or would not listen to it. From this point of view, the most important thing for sovereigns is to follow the useful advice of others. Even though the state of Zhong Shan had ceded its territory to the state of Zhao five times and even though the military forces of Qi were dispatched to confront the Yan allies on the bank of the Ji River, it could no longer offer any help. Such failure occurred because both of these states had abandoned the most essential factors in safeguarding their regimes.



观世

【原文】

二曰——

天下虽有有道之士，国犹少。千里而有一士，比肩也；累世而有一圣人，继踵也。士与圣人之所自来，若此其难也，而治必待之，治奚由至？虽幸而有，未必知也，不知则与无贤同。此治世之所以短，而乱世之所以长也。故王者不四，霸者不六，亡国相望，囚主相及。得士则无此之患。此周之所封四百余，服国八百余，今无存者矣，虽存皆尝亡矣。

【今译】

天下虽然有有道之士，但平均到每个国家中却很少。方圆千里能有一个士人，就已经是多得肩靠肩了；几代能出一个圣人，就已经是多得脚挨脚了。士和圣人的产生，就是如此困难，可是国家的安定却必须要依赖他们，否则国家怎能被治理好呢？即便偶尔有贤人存在，也未必能被人知晓；有贤人而不被知晓，就跟没有贤人一样。这就是安定的社会之所以短暂，而乱世之所以漫长的原因。所以自古以来成就王业的没有第四个人，称霸诸侯的人没有第六个，然而被灭亡的国家却一个连一个，被囚禁的君主却一个接一个。得到贤能的士人就没有这样的祸患了。这就是为什么周朝所封的诸侯达四百多个、归附的国家有八百多，但如今没有继存的了。即便仍然存在的，也都曾经遭到灭亡。贤明



2. On Examining the Situation of the World

Even though there are sensible people in existence all over the world, one state will have few of them on average. Suppose that there is one every thousand square *li*, they should be considered to be numerous as if they were standing next to each other; suppose that there is one in a few generations, they should be regarded as many as if they were jostling each other in a crowd. Therefore, it is so difficult to win over intellectuals and sages, but their support is indispensable in safeguarding the state. Otherwise, how could the state be put in order? Even though a sensible person might exist by chance, it could be possible that no one would recognize him. If sensible people cannot be recognized, it is the same as not having any sensible people at all. That explains the fact that peaceful time lasts for only a short time, but troubled time is very long. As a result, so far there has been no fourth King besides the Three King Ancestors, and there has been no sixth Lord-protector besides the Five Lord-protectors. However, one state dies out after another and one feudal lord is put into prison after another. If talented intellectuals can be won over, these disasters can be avoided. That accounts for the fact that not one of the four hundred feudal lords appointed by the Zhou Dynasty, and not one of its eight hundred dependencies is still in existence at present. Even though some of them still carry the same names, they have had experiences of being ruined as well.



【原文】

贤主知其若此也，故日慎一日，以终其世。譬之若登山，登山者，处已高矣，左右视，尚巍巍焉山在其上。贤者之所与处，有似于此。身已贤矣，行已高矣，左右视，尚尽贤于己。故周公旦曰：“不如吾者，吾不与处，累我者也；与我齐者，吾不与处，无益我者也。”惟贤者必与贤于己者处。贤者之可得与处也，礼之也。主贤世治，则贤者在上；主不肖世乱，则贤者在下。今周室既灭，天子既废。乱莫大于无天子，无天子则强者胜弱，众者暴寡，以兵相划，不得休息，而佞进，今之世当之矣。故欲求有

【今译】

的君主知道这种情形，所以一天比一天谨慎，以保证自己能够终身平安。这好比登山，登山的人已经攀到高处了，左右张望一下，更挺拔的山峰还高高在上呢。贤人与贤人相处的情形与此类似，自己已经很贤明了，品行已经很高洁了，左右张望一下，都是比自己更为贤明的人。所以周公旦说：“不如我的人，我不跟他相处，他会连累我；跟我在一个水平线上的人，我不跟他相处，他不能对我有所裨益。”只有贤人一定要跟超过自己的人相处。要想跟贤人相处，就要对他们以礼相待。君主贤明，国家治理得好，贤人就居于高位；君主不肖，世道混乱，贤人就屈居下位。如今周王室已经灭亡，天子已经废黜，没有什么比没有天子能制造更大的混乱了。没有天子，强大的就欺凌弱小的，人多势众的就凌辱势单力孤的，动用武力互相残杀，永无止息，而奸佞小人会得到重用，当今社会就是这样的。所以想访求有道之士，就应该到江河上、山谷



Sage sovereigns know that, so they will act more and more cautiously to safeguard the throne and their own lives. Getting on with the sensible is somewhat like climbing a mountain: every time you look around, there are more lofty peaks around you, no matter how high you have already climbed. It is the same with the sensible people: no matter how wise, upright and sublime you are, every time you look around, wiser and more sensible people always surround you. For this reason, Duke Zhou Dan said, "I would not make friends with those who are not as sensible as I am, since they are going to become a kind of burden on me. I would not get along with people whose intelligence is at the same level as mine, as they could not give me any helpful wise advice." Only the truly sensible people love to get on with those who are wiser than they themselves are. Sensible people can only be won over when treated with honour and respect. Sensible people would be appointed to high positions if their sovereign is wise and his state is in order. Contrarily, they would be demoted to minor positions if the sovereign is unworthy and his state is in disorder. Now that the Zhou Dynasty has been toppled and the Son of Heaven has been dethroned, nothing could lead to more severe chaos than not having a Son of Heaven. When there is no Son of Heaven in control over the general situation, the strong will override the weak and the majorities will plunder and humiliate the minorities. Under such circumstances, military forces will only be used for slaughter and murder, and the wicked and base will be appointed to positions of great power. Our contemporary



【原文】

道之士，则于江河之上，山谷之中，僻远幽闲之所，若此则幸于得之矣。太公钓于滋泉，遭纣之世也，故文王得之。文王千乘也，纣天子也，天子失之，而千乘得之，知之与不知也。诸众齐民，不待知而使，不待礼而令；若夫有道之士，必礼必知，然后其智能可尽也。

晏子之晋，见反裘负刍息于涂者，以为君子也，使人问焉，曰：“曷为而至此？”对曰：“齐人累之，名为越石父。”晏子曰：“嘻！”遽解左骖以赎之，载而与归。至舍，弗辞而入。越石父怒，请绝。晏子使人应之曰：

【今译】

里，到僻远幽静的地方，这样或许能有幸寻找得到他们。太公望在滋泉垂钓，遭逢纣当政的时代，所以周文王得到了他。文王只是拥有一千辆战车的诸侯，纣是天子，天子失去了太公，而诸侯却得到了他，区别就在于文王了解太公而纣不了解他。对于平民百姓，无须了解就可以役使他们，无须礼待就可以对他们发号施令。而对于有道之士，一定要对他们以礼相待，一定要了解他们，然后他们才会竭尽才智地为你效劳。

晏子到晋国去，看到一个人反穿着皮袄背负着草在路边休息，认为这是个君子，就派人问他：“你在这里做什么？”那人回答说：“我是齐人的奴仆，名叫越石父。”晏子听后“噢”了一声，立刻解下左边驾车的马为他赎身，与他一起乘车回去。到了馆舍，晏子没有跟他告辞就进去了。越石父大怒，要求跟晏子绝交。晏子派人对他说：“我未曾跟你交朋友，



situation is somewhat the same. Therefore, if a sovereign wants to enlist the support of sensible people, he must look for them in remote areas, along riverbanks and in valleys. There he will find them if he is lucky enough. When Zhou was in power, Duke Tai Wang went fishing along Zi Quan so that King Wen could meet him. At that time, Zhou was the Son of Heaven, while King Wen was only the lord of a small state with about one thousand chariots. The Son of Heaven missed Duke Tai, but a lord could win him over because King Wen knew him well but Zhou did not understand him at all. Their intelligence accounted for this. As for the common people, you can give them orders without understanding them or treating them with respect. But as for the intellectuals, you must understand them well and treat them with respect, then they will serve you wholeheartedly.

When Yanzi was on his way to the state of Jin, he saw a man wear his fur coat outside in. He had been carrying grass on his back, and was resting by the side of the road. Yanzi thought he must be a sensible person. He then sent somebody to talk to him, "Why are you here?" The man replied, "My name is Yue Shifu and I am the servant of a family of the state of Qi." When Yanzi heard this, he said, "I see." He then traded him for the horse harnessed on the left side of his carriage and took him back. After they arrived at his place, Yanzi went to his room immediately without saying good-bye to Yue Shifu. Yue Shifu was so angry that he wanted to end the friendship with Yanzi. Yanzi sent a messenger to him to pass on his words as follows: "Well, I



【原文】

“婴未尝得交也，今免于患，吾于子犹未邪也？”越石父曰：“吾闻君子屈乎不知者，而伸乎已知者，吾是以请绝也。”晏子乃出见之曰：“向也见客之容而已，今也见客之志。婴闻察实者不留声，观行者不诋辞。婴可以辞而无弃乎！”越石父曰：“夫子礼之，敢不敬从。”晏子遂以为客。俗人有功则德，德则骄；今晏子功免人于厄矣，而反屈下之，其去俗亦远矣。此令功之道也。

子列子穷，容貌有饥色。客有言之于郑子阳者，曰：“列御寇，盖有

【今译】

如今我把你解救出来，我为你做的还不够吗？”越石父说：“我听说，君子在不了解自己的人面前可以忍受屈辱，在了解自己的人面前就要堂堂正正做人，因此我请求断交。”晏子于是出来见他，说：“方才只看您的外貌而已，现在看清了您的心志。我听说考察人的本质就不在意他的名声，观察人的品行就不计较他的言辞。我向您谢罪，您可以不嫌弃我吗？”越石父说：“先生对我以礼相待，我怎敢不恭敬从命。”晏子于是把他当作门客。世俗之人只要有功于人就以为自己对别人有恩德，以为自己对别人有恩德就会骄傲。如今晏子的功劳是把人从困境中解救出来，反而对被自己解救的人非常谦恭，他超出世俗已经太多了。这是建立美善的功劳的做法。

列子很贫困，面呈饥色。有个门客把这件事告诉郑国宰相子阳说：



do not consider you to be a friend of mine. You were a slave and I have set you free. Don't you think I have done enough for you?" Yue Shifu said, "As far as I know, a sensible and honourable person can bear humiliations in front of people who do not understand him, but he should be treated with dignity by those who really understand him. So I want to break off the friendship with you." Yanzi then went out to see him in person. He said, "Previously I knew that you were not an ordinary person by examining your countenance. Now I see your ideals. As far as I know, when you aim to examine the most important characteristics of a person, you should overlook his reputation, and when you intend to examine the morality of a person, you should not pay any attention to his words. I am saying sorry to you. Would you please forgive me?" Yue Shifu said, "I dare not disobey you, since you are treating me with respect." Yanzi then regarded him as a guest. For the ordinary mundane people, they often consider themselves virtuous if they have done some favours to others, and they are proud of themselves if they think they are benevolent to others. But the benevolence of Yanzi was to emancipate others from slavery, and he also acted extremely humbly in front of those whom he rescued. Therefore, he was far more superior than ordinary mundane people. That is the right means to accomplish great and benevolent achievements.

Liezi was very poor and looked hungry. One of the guests said to Ziyang, the prime minister of the state of Zheng, "Lie Yu Kou (Yu Kou was one of the ranks of ancient



【原文】

道之士也，居君之国而穷，君无乃为不好士乎？”郑子阳令官遗之粟数十秉。子列子出见使者，再拜而辞。使者去，子列子入，其妻望而拊心，曰：“闻为有道者妻子，皆得逸乐。今妻子有饥色矣，君过而遗先生食，先生又弗受也，岂非命也哉！”子列子笑而谓之曰：“君非自知我也，以人之言而遗我粟也，至已而罪我也，有罪且以人言，此吾所以不受也。”其卒民果作难，杀子阳。受人之养，而不死其难则不义，死其难则死无道也。死无道，逆也。子列子除不义、去逆也，岂不远哉！且方有饥寒之患矣，而犹不苟取，先见其化也。先见其化而已动，远乎性命之情也。

【今译】

“列御寇是有道之士，他住在您的国家却遭受贫困，您大概不重视士人吧？”子阳派官吏给列子送去几百石粮食。列子出来见过使者，拜了两次后谢绝了。使者离开后，列子进到屋里，妻子看着他并用手捶打着胸膛说：“我听说有道之人的妻子儿女都能生活得安逸而快乐。如今妻子儿女面呈饥色了，宰相派人探望先生并送来粮食，先生又不接受，这难道不是命吗！”列子笑着对她说：“宰相本人并不了解我，是因为别人的话才送粮食给我。到时候同样会因为别人的话治我的罪，所以我不接受。”后来人民果然发难杀死了子阳。接受人家的供养后却不为他殉难，是不义的；为他殉难，就是为无道之人送死。为无道之人送死，就是悖逆。列子摆脱不义、离开悖逆，难道不是很高远吗！而且，正在他忍受饥寒之苦的时候，都不肯随便接受馈赠，这是因为事先预见到了情势的发展变化。事先预见情势的发展变化，从而采取相应的行动，这就通晓生命的本意了。



China) is a person of great sagacity, yet he lives in your state and is suffering from poverty. Is it possible that you are not paying enough attention to intellectuals?" Ziyang then asked one of his sub-officers to send several hundred *dan* of grain to Liezi. Liezi went out and bowed twice to the emissary, but he refused to take the grain. After the emissary left, Liezi went back to his home. His wife beat her chest with both hands and groused, "I heard that a sensible person can make his wife and children live comfortably, leisurely and happily. But now that both your children and your wife are hungry, and the prime minister has sent someone to condole with us and present us with some grain, but you refused it. Am I not doomed to suffer that much?" Liezi laughed, and said, "The prime minister does not know me well in person. He did so just because he had followed the advice of someone else. And I can imagine that he could also punish me because of the slander of others, so I did not accept the foodstuff." Later, there was a rebellion and Ziyang was killed during the tumult. Suppose that Liezi had accepted the foodstuff from Ziyang, he would have had to give his life to defend the benefactor, otherwise he would not have been considered as righteous. However, if he had given his life for the sake of Ziyang, that would have been nothing but the defence of an insensible person. And defending an insensible person at the cost of his own life should be considered as rebellious. Liezi knew how to avoid unrighteousness and being rebellious. Wasn't he provident? He did not accept the foodstuff even though he and his family were suffering from starvation, as

知接

【原文】

三曰——

人之目以照见之也，以瞑则与不见，同，其所以为照、所以为瞑异。瞑士未尝照，故未尝见，瞑者目无由接也。无由接而言见，谎。智亦然，其所以接智、所以接不智同，其所能接、所不能接异。智者其所能接远也，愚者其所能接近也。所能接近而告之以远化，奚由相得？无由相得，说者虽工，不能喻矣。戎人见暴布者而问之曰：“何以为之莽莽也？”

【今译】

人的眼睛在明亮的地方才能看见东西，在幽暗的地方就不能看见，眼睛是一样的，但是在明亮的地方与在幽暗的地方，眼睛分辨事物的能力是不同的。处在幽暗之处的人不曾见到光明，所以不曾看见东西，身处幽暗里，眼睛无法接触外物。无法接触外物却说自己能看见，这是谎言。人的智力也是这样。智力达得到或达不到某一水平，凭借的客观条件是相同的，但人们智力的高下却是不同的。智慧的人，智力所及的范围很广阔；愚笨的人，智力所及的范围很狭小。智力所及范围很狭小的人，却告诉他们情势的长远变化，他们怎能理解？对于无从理解的人，即便游说的人能言善辩，也不能使他明了。一个戎人看到别人晾晒布匹，就问道：“什么东西能织得这么长？”那个人指着麻给他看。戎人





he could foresee the development of the situation. Being capable of this foresight allowed him to act accordingly. He really understood the meaning of life.

3. On the Communication Between Brains

People can see things when the surroundings are bright. They cannot see anything when the surroundings are dark. Nonetheless, the eyes are still the same, but their ability to discern things changes according to the visibility of the surroundings. People in the dark cannot see any sunshine, so they cannot see anything at all while surrounded by darkness. Accordingly, their eyes cannot discern what is external. Under such circumstances, if they still claim that they can see some things, they are lying. The intelligence of human beings is somewhat the same. The intelligence levels of different people vary. Even though the external things encountered are the same, people will have different understandings of them based on their own intelligence. Intelligent people have much wider ken. Contrarily, the ken of the foolish people is very narrow. If you try to explain the long-term development of the situation to those who have narrow ken, how could they manage to understand that? If some people cannot understand it at any rate, even though the persuader is very skilful and persuasive, he still will not manage to enlighten them. Once, a man from the Rong area saw someone drying fabrics in the sun. He asked, "What kind of materials did you use to make such a long thing?" The man pointed to a pile of hemp. The



【原文】

指麻而示之。怒曰：“孰之壤壤也，可以为之莽莽也？”故亡国非无智士也，非无贤者也，其主无由接故也。无由接之患，自以为智，智必不接。今不接而自以为智，悖。若此则国无以存矣，主无以安矣。智无以接而自知弗智，则不闻亡国，不闻危君。

管仲有疾。桓公往问之曰：“仲父疾病矣，将何以教寡人？”管仲曰：“齐鄙人有谚曰：‘居者无载，行者无埋。’今臣将有远行，胡可以问？”桓公曰：“愿仲父之无让也。”管仲对曰：“愿君之远易牙、竖刁、常之巫、卫公子启方。”公曰：“易牙烹其子以慊寡人，犹尚可疑邪？”管仲对曰：“人之情，非不爱其子也，其子之忍，又将何有于君？”公又曰：“竖刁自宫以

【今译】

大怒，说：“这乱糟糟的东西，哪能织得这样长？”所以，遭到灭亡的国家并非没有智者，并非没有贤人，而是他们的君主不能接触到他们。无法接触智者和贤人所带来的祸患，是自诩聪明，这样智力势必达不到。智力达不到还自诩为聪明，这就是荒谬。这样一来，国家就无法得到保存，君主就无法得到安宁。如果君主智力达不到，却知道自己不够智慧，这种情形下，没听说有亡国的，也没听说君主自身陷入危险境地的。

管仲生病了，桓公前去探望他，说：“仲父的病很重了，对我有何指教吗？”管仲说：“齐国鄙陋的人当中流传一句谚语：‘家居的人无须准备外出时载负的东西，出行的人无须在家藏埋很多东西。’如今我是行将就木的人了，怎能问我？”桓公说：“希望仲父不要推辞了。”管仲回答说：“希望大王疏远易牙、竖刁、常之巫、卫公子启方。”桓公说：“易牙煮了自己的儿子来满足我，还值得怀疑吗？”管仲回答说：“按照人之常情，他并非不爱自己的儿子，他连自己的儿子都能狠心活活煮死，又怎能真心对



man from Rong was angry, and said, "How can this pile of chaotic things be made so long?" Therefore, it is not that there is no one of wisdom or sagacity in existence in a ruined state, only that the sovereign does not have access to them. The cause of the sovereign not having access to the wise and sensible people normally lies in his self-righteousness. If the sovereign considers himself to be infallible, he must not be intelligent enough. If he regards himself as wise despite the fact that he is not intelligent enough, that is ridiculous. If this is the case, his state cannot be maintained for good, and his throne cannot be safeguarded. In the case that a sovereign is not intelligent enough but fails to realize that himself, his state will definitely be ruined, and he himself will suffer.

Guan Zhong was badly ill. Duke Huan went to visit him and said, "You are so sick, Zhong Fu. Would you please give me some advice?" Guan Zhong said, "There is a famous saying among the ordinary people of the state of Qi which states, 'It is of no use for people staying at home all the time to prepare travelling expenses, and it is of no use for people about to travel to other places to prepare a lot of things at home either.' Now I am about to die. How could a dying person give you any advice?" Duke Huan insisted, "Please do not refuse me." "Well then," said Guan Zhong, "Please be sure to alienate Yi Ya, Shu Diao, Chang Zhiwu and Childe Qi Fang from the state of Wei." Duke Huan asked, "Yi Ya has killed his own son to fulfil my wish for tasting human flesh. How could I suspect him?" Guan Zhong said, "According to



【原文】

近寡人，犹尚可疑邪？”管仲对曰：“人之情，非不爱其身也，其身之忍，又将何有于君？”公又曰：“常之巫审于死生，能去苛病，犹尚可疑邪？”管仲对曰：“死生命也，苛病失也。君不任其命、守其本，而恃常之巫，彼将以此无不为也。”公又曰：“卫公子启方事寡人十五年矣，其父死而不敢归哭，犹尚可疑邪？”管仲对曰：“人之情，非不爱其父也，其父之忍，又将何有于君？”公曰：“诺。”管仲死，尽逐之，食不甘，宫不治，苛病起，朝不肃。

【今译】

待您呢？”桓公说：“竖刁自宫了来侍奉我，还值得怀疑吗？”管仲回答说：“按照人之常情，他并非不爱惜自己的身体，却能狠下心来阉割自己，又怎能真心对待您呢？”桓公说：“常之巫明察死生，能驱逐鬼魂，还值得怀疑吗？”管仲回答说：“死生是命中注定的，鬼魂是精神失守导致的。您不听任天命，把握根本，却依仗常之巫，他将乘机为所欲为。”桓公又说：“卫公子启方侍奉我十五年了，他父亲死了也不敢回去奔丧，还值得怀疑吗？”管仲回答说：“按照人之常情，他并非不爱自己的父亲，他对自己的父亲都如此狠心，又怎能真心对待您呢？”桓公说：“好吧。”管仲死后，桓公把四人全驱逐了。桓公吃饭不香甜，后宫纷争迭起，鬼魂闹病，政



human nature, everyone will love his own children, including Yi Ya. However, if he was cruel enough to cook his own son alive, how could this kind of person really be good to you?" Duke Huan asked, "Shu Diao castrated himself to serve me. How could I suspect him?" Guan Zhong replied, "According to human nature, everyone would like to take good care of his own body, including Shu Diao. Nonetheless, he was cruel enough to castrate himself. How could this kind of person really be good to you?" Duke Huan asked, "Chang Zhiwu is perspicacious enough to know about life and death, and he can also drive away ghosts. How could I suspect him?" Guan Zhong replied, "How long one can live and when one will die are all decided by fate. Ghosts are nothing but hallucinations you experience when your soul is not composed enough. You do not accept your fate or try to maintain the most important things, but instead count on Chang Zhiwu. He will take this chance to do everything according to his own will." Duke Huan asked again, "Childe Qi Fang from Wei has served me for fifteen years. In order to take care of me, he did not return home to participate in the funeral ceremony when his father died. How could I suspect him?" Guan Zhong replied, "According to human nature, everyone should love his father, including Childe Qi Fang. However, he was very cruel to his father. How could this kind of person really be good to you?" "Ok. I will do as you suggested," said Duke Huan. After Guan Zhong died, Duke Huan drove these persons away. But afterwards Duke Huan felt that any food served to him lacked flavour, conflicts among his concubines



【原文】

居三年，公曰：“仲父不亦过乎？孰谓仲父尽之乎？”于是皆复召而反。明年，公有病，常之巫从中出曰：“公将以某日薨”。易牙、竖刁、常之巫相与作乱，塞宫门，筑高墙，不通人，矫以公令。有一妇人逾垣入，至公所。公曰：“我欲食。”妇人曰：“吾无所得。”公又曰“我欲饮。”妇人曰：“吾无所得。”公曰：“何故？”对曰：“常之巫从中出曰：‘公将以某日薨。’易牙、竖刁、常之巫相与作乱，塞宫门，筑高墙，不通人，故无所得。卫公子启方以书社四十下卫。”公慨焉叹涕出曰：“嗟乎！圣人之所见，岂不远哉？若死者有知，我将何面目以见仲父乎？”蒙衣袂而绝乎寿宫。虫流出于

【今译】

事混乱。过了三年，桓公说：“仲父不也会犯错误吗？谁说仲父的话都得听从呢？”于是又把四人都召回宫里。第二年，桓公病了，常之巫从宫内出来宣称：“君主将在某日去世。”易牙、竖刁、常之巫共同作乱，堵塞了宫门，筑起了高墙，不让任何人进入，假冒桓公发布命令。有一妇人翻墙进入宫中，到了桓公哪里。桓公说：“我想吃点东西。”妇人说：“我弄不到吃的东西。”桓公说：“我想喝水。”妇人说：“我弄不到水。”桓公问道：“为什么？”妇人回答说：“常之巫从宫内出来说：‘君主将在某日去世。’易牙、竖刁、常之巫共同作乱，堵塞了宫门，筑起了高墙，不准任何人进入，所以弄不到饭和水。卫公子启方带着四十社的土地和人口投降了卫国。”桓公慨然长叹，流着泪说：“唉！圣人的眼光难道不是很远吗？假如人死后还有灵的话，我怎么有脸去见仲父呢？”于是用衣袖蒙住脸，在寿宫中气绝身亡。尸虫爬到门外，用一块杨木门扇覆盖了尸



took place frequently, ghosts were present and causing problems, and government affairs were falling into severe chaos. Three years passed. Duke Huan said, "Couldn't Zhong Fu make mistakes too? Why should I listen to every word of his?" He then called the four people back to his palace. The next year, Duke Huan was sick. Chang Zhiwu went out of the palace and told the others, "The sovereign will die on a fixed day." Yi Ya, Shu Diao and Chang Zhiwu stirred up a rebellion together. They closed the palace gate and built huge walls around the palace to prevent anyone from entering, then issued false orders to the state in Duke Huan's name. After some time, a woman climbed the wall and arrived at Duke Huan's place. Duke Huan said, "I want something to eat." The woman said, "I do not have anything for you to eat." Duke Huan said, "Please give me some water to drink." The woman said, "I do not have any water for you to drink either." "Why?" Duke Huan asked. "Well," she replied, "Chang Zhiwu left the palace the other day and told everyone that you were going to die on a fixed day. Yi Ya, Shu Diao and Chang Zhiwu are all rebelling against you. They have closed the palace and built big walls around it to stop anyone gaining entry, so I do not have any food or drink for you. In addition, Childe Qi Fang from Wei has ceded forty *she* along with the people living there to the state of Wei." Duke Huan groaned and tears came to his eyes. He cried, "Oh! Wasn't the sage provident? If the dead were still alive in another world, how could I face Zhong Fu?" He covered his face with his sleeves and then died in the Palace of



【原文】

户，上盖以杨门之扇，三月不葬。此不卒听管仲之言也。桓公非轻难而恶管子也，无由接见也。无由接，固却其忠言，而爱其所尊贵也。

【今译】

体，三个月后还没有下葬。这是因为桓公最后没有听从管仲的话的缘故。桓公不是无视灾难而讨厌管仲，而是水平达不到。水平达不到，所以才不采纳管仲的忠言，而亲近自己宠信的人。

悔过

【原文】

四曰——

穴深寻则人之臂必不能极矣，是何也？不至故也。智亦有所不至。所不至，说者虽辩，为道虽精，不能见矣。故箕子穷于商，范蠡流乎江。

昔秦缪公兴师以袭郑，蹇叔谏曰：“不可。臣闻之，袭国邑，以车不过百里，以人不过三十里，皆以其气之赳与力之盛，至，是以犯敌能灭，

【今译】

洞深八尺，人的胳膊就不能探到底了。这是为什么？是因为胳膊的长度不够的缘故。智力水平也有不够的地方。如果一个人的智力水平不够，即便游说的人能言善辩，即便阐发的道理精妙，也不能使人晓谕。所以，箕子被商纣囚禁，范蠡流落江湖。

从前，秦穆公发兵偷袭郑国，蹇叔劝阻道：“不行。我听说，偷袭别国的城邑，战车行进不能超过一百里，步卒行进不能超过三十里，都是凭着士气的旺盛和力量的强盛而到达，因此进攻能消灭敌人，撤退能迅



Longevity. Worms developed from the corpse and wriggled out of the door. His corpse was covered with a piece of Yang-wood, and it was not buried till three months later. That all happened because Duke Huan did not take Guan Zhong's advice seriously. Duke Huan overlooked Guan Zhong's advice not because he paid no attention to future disasters, but because he was not intelligent enough. He failed to take the sincere advice of Guan Zhong, and trusted his beloved ones only.

4. On Repentance

If a cave is eight *chi* deep, you cannot reach its bottom simply by stretching out your arm. Why? Because the arm is not long enough. There are also some things that cannot be grasped since the intelligence of human beings has its limits too. If a person is not intelligent enough, even though the persuader is skilful and his argument is very subtle, he still will not be able to understand it. So Zhou of the Shang Dynasty put Jizi in prison, and Fan Li was forced to live in exile.

Once, Duke Mu of the state of Qin wanted to send his troops to launch a surprise attack against the state of Zheng. But Jian Shu vigorously remonstrated with him, and said, "No, we should not do that. I have heard that if you want to launch a surprise attack against the cities or towns of another state, the procession of chariots should travel no more than one hundred *li*, and the soldiers should march no more than



【原文】

去之能速。今行数千里，又绝诸侯之地以袭国，臣不知其可也。君其重图之。”缪公不听也。蹇叔送师于门外而哭曰：“师乎！见其出而不见其人也。”蹇叔有子曰申与视，与师偕行。蹇叔谓其子曰：“晋若遏师必于殽。女死不于南方之岸，必于北方之岸，为吾尸女之易。”缪公闻之，使人让蹇叔曰：“寡人兴师，未知何如，今哭而送之，是哭吾师也。”蹇叔对曰：“臣不敢哭师也。臣老矣，有子二人，皆与师行，比其反也，非彼死则臣必死矣，是故哭。”师行过周，王孙满要门而窥之，曰：“呜呼！是师必有疵。若无疵，吾不复言道矣。夫秦非他，周室之建国也。过天子之

【今译】

速离开。如今要行军几千里，还要穿越其他诸侯国的领土去偷袭别国，我认为不可以这么做。大王还是再慎重考虑一下吧。”穆公不听从他的意见。蹇叔把出征的军队送到城门外，哭着说：“将士啊！我目送你们出城却看不到你们回来了。”蹇叔的两个儿子名叫申和视，跟随队伍出征，蹇叔对他们说：“假如晋国阻击我军，一定会在崤山。如果你们战死的话，不死在山南边，就一定死在山北边，以便我给你们收尸。”穆公听到这件事，派人责备蹇叔道：“我派军队出征，还不知胜败如何，现在你哭着送行，是给我的军队哭丧。”蹇叔回答说：“我不敢给军队哭丧。我老了，我的两个儿子都跟随队伍一同出征，等到队伍回来时，不是他们战死疆场，就一定是我死了，我因此而哭。”秦军经过周的都城，王孙满关了门，从门缝里窥视秦军，说：“哎呀！这支军队肯定有毛病。如果它没有毛病，我以后就再也不谈论‘道’了。秦国并非别的国家，它是周王



thirty *li*. Both can arrive at the destination by virtue of high morale and robust physical strength. Thus we can annihilate every enemy during every attack, and we can also leave the battleground quickly when we retreat. Now we are going to march several thousand *li* and pass through other states' territories to attack Zheng. I do not think that we should do that. Please think it over again." But Duke Mu did not listen to him. Jian Shu accompanied the campaigners to the gates of the capital city and bade farewell to them there. He cried, "Officers and soldiers! I am watching you leave the capital, but I won't see you return again." His two sons, Shen and Shi, were in the army as well. He told them, "If the troops of the state of Jin are going to intercept our troops, they will fight you at Xiao Mountain. And if you are going to fight to death on the battleground, make sure that you die either on the south or the north side of Xiao Mountain. Thus it will be easy for me to pick up your corpses." When Duke Mu heard this, he sent someone to scold Jian Shu, "I have just dispatched my troops and no one knows for sure what kind of result they will have. But you cried while seeing them off. Are you condoling with my troops right now?" Jian Shu said, "I dare not condole with our troops. I am getting old and my two sons are in the army. I won't see them again. By the time the battle is over, either they or I might be dead. That's why I cried." When the Qin troops marched through the capital of the Zhou Dynasty, Wangsun Man closed the door and peeked at them through the seam of the door. Then he said, "My goodness! This army will definitely get into



【原文】

城，宜橐甲束兵，左右皆下，以为天子礼。今衾服回建，左不轼而右之，超乘者五百乘，力则多矣，然而寡礼，安得无疵？”师过周而东。郑贾人弦高、奚施将西市于周，道遇秦师，曰：“嘻！师所从来者远矣，此必袭郑。”遽使奚施归告，乃矫郑伯之命以劳之，曰：“寡君固闻大国之将至久矣。大国不至，寡君与士卒窃为大国忧，日无所与焉，惟恐士卒罢弊与

【今译】

室分封的诸侯国。经过天子的都城，军队应该收藏起铠甲兵器，战车左右两侧的武士都要下车，以此表示对天子行礼。现在这支军队上上下下着装统一，左边的将士不凭轼致敬，而右边的将士仅下车行礼，五百多辆战车的骖乘下车后又跳跃上去，他们的力气固然大，然而缺少礼仪，这样的军队怎能没有毛病？”秦军过了周的都城向东行进。郑国的商人弦高、奚施西行前往周的都城做生意，在路上遇到秦军，说道：“嗨！这是从远方来的军队，一定是去偷袭郑国。”弦高立即让奚施返回郑国报信，自己假托郑国国君的命令慰劳秦军，说：“我们的国君本来很早就听说贵国的军队要来了。贵国军队不到，我们国君和士兵暗自替贵国军队担忧，每天都闷闷不乐，唯恐贵军士卒疲惫，军粮匮乏。怎么这么



trouble. If not, I will never discuss Tao again. The state of Qin is different to the other states. It is a feudatory appointed by the royal family of the Zhou Dynasty. When their troops march through the Son of Heaven's capital, they should lay down their weapons and take off their armour. The warriors sitting on each side of the chariots so as should get off to show reverence to the Son of Heaven. Now that this army's officers and men are in uniform, those on the left side should not lean against the horizontal bars in front of the chariots so as to pay respect to the Son of Heaven. And the drivers of those chariots, more than five hundred of them, remounted after they got off to show their physical strength. Even though they are formidable enough, they do not pay any attention to the rules of propriety. How could this kind of army not get into trouble?" The troops of Qin marched through the capital of the Zhou Dynasty and advanced further eastwards. Two businessmen of the state of Zheng, Xian Gao and Xi Shi, were about to go to the capital of the Zhou Dynasty to do business there, and met the troops of Qin on their way. They had a discussion: "Look! This army must have marched a long way to launch a surprise attack against the state of Zheng." Xian Gao asked Xi Shi to return and report this information to the Zheng sovereign immediately, and he himself rewarded the Qin troops with food and drink in the name of the sovereign of Zheng. He said, "Our sovereign heard a long time ago that the troops of your state were going to visit us. He and our soldiers have been waiting for you for a long time, and they are worried about you. They are afraid



【原文】

糗粮匱乏，何其久也？使人臣犒劳以璧，膳以十二牛。”秦三帅对曰：“寡君之无使也，使其三臣丙也、术也、视也于东边候晋之道，过是，以迷惑陷入大国之地。”不敢固辞，再拜稽首受之。三帅乃惧而谋曰：“我行数千里、数绝诸侯之地以袭人，未至而人已先知之矣，此其备必已盛矣。”还师去之。当是时也，晋文公适薨，未葬。先轸言于襄公，曰：“秦师不可不击也，臣请击之。”襄公曰：“先君薨，尸在堂，见秦师利而因击之，无乃非为人子之道欤？”先轸曰：“不吊吾丧，不忧吾哀，是死吾君而弱其孤也。若是而击，可大强。臣请击之。”襄公不得已而许之。先轸遏秦师

【今译】

长时间才到，我国国君派我用玉璧犒劳贵军，并敬献十二头牛作为膳食。”秦军的三个主帅回答他说：“我国国君没有合适的人可供派遣，派了我们三人——丙、术、视到东方察看晋国的道路。没想走过了，因为迷路误入贵国境内。”他们不敢执意拒绝弦高的礼物，拜了两下，磕头后收下了。三个主帅惊恐地互相商量道：“我们行军几千里，穿越好几个诸侯国的领土去偷袭人家，还没赶到，人家就已经知道了，由此看来，他们一定准备得很充分了。”于是回师离开了郑国。正在这个时候，晋文公恰好去世了，还没有安葬。先轸对晋襄公说：“不能不袭击秦军，请您允许我袭击他们。”襄公说：“先君去世了，尸体还在大堂上，看到秦军有利可图于是就袭击他们，这恐怕不是作儿子的应该做的吧？”先轸说：“他们不前来吊丧，对我们的哀痛不表示慰问，这是因为我们先君去世了就欺负您年幼。在这种情况下袭击他们，可以在很大程度上增强我们的国力。请允许我袭击他们。”襄公不得已答应了他。先轸在崤山堵截袭击秦军，把秦军打得大败，擒获他们的三个主帅后回师。秦穆公听到



that you people might be tired and your food supplies might have run out. Why are you coming so late? Our sovereign has sent me here to present you with precious jade, and to reward your soldiers with twelve cows." The three Qin generals said, "Our sovereign did not have the proper leader to use for this mission, so he sent the three of us (Bing, Shu and Shi) east to investigate the road conditions of the state of Jin. We have unexpectedly gone too far and got lost, so we have arrived in your state." They did not dare to reject Xian Gao's gifts, so they knelt down on the ground and accepted them. After that, the three generals became worried and planned together, "We have marched several thousand *li* and passed through the territories of a couple of states to launch a surprise attack on Zheng, but they have known about it even before we arrived. From this point of view, they must have been very well prepared." So they retreated and left the state of Zheng. At that time, Duke Wen of Jin had happened to die but had not yet been buried. Xian Zhen said to Duke Xiang, "We must attack the troops of Qin. Please allow me to lead an army to attack them." Duke Xiang said, "Our former sovereign has passed away recently, and his corpse is still in the palace hall. As a dutiful son, I feel I should not take this chance to attack the Qin troops." Xian Zhen said, "They do not come here to show us their condolences or give sympathy in the face of our sadness. Our former sovereign has passed away and they will look down upon you and consider you to be nothing but a fledgling. If we attack them under such circumstances, it will enhance our national strength to a large



【原文】

于崤而击之，大败之，获其三帅以归。缪公闻之，素服庙临，以说于众曰：“天不为秦国，使寡人不用蹇叔之谏，以至于此患。”此缪公非欲败于殽也，智不至也。智不至则不信。言之不信，师之不反也从此生，故不至之为害大矣。

【今译】

这个消息，穿着丧服到宗庙向祖先哭诉，他对众人说：“上天不保佑秦国，让我不听从蹇叔的劝谏，以至于遭到这样的祸患。”并非穆公想兵败崤山，而是他的智力水平不够。智力水平不够，就没有听信蹇叔的话。不听信蹇叔的话，由此导致了秦军的覆没。所以，智力水平不够所带来的危害太大了。

乐成

【原文】

五曰——

大智不形，大器晚成，大音希声。

禹之决江水也，民聚瓦砾。事已成，功已立，为万世利。禹之所见者远也，而民莫之知，故民不可与虑化举始，而可以乐成功。

孔子始用于鲁。鲁人翬诵之曰：“麋裘而犇，投之无戾；犇而麋裘，

【今译】

最智慧的人不显示自己的智慧，成大器的人取得成功很晚，最美的乐音听起来似乎是无声的。

禹疏导长江水的时候，百姓却堆积瓦砾堵截。事业完成，功业建立后，子孙万代都受到好处。禹的目光是远大的，但百姓却不了解这一点。所以，不能跟普通百姓一起商讨谋划如何开创大事，却可以与他们一起分享成功的喜悦。

孔子刚被鲁国任用时，鲁国人暗地里唱道：“穿着鹿皮衣又穿蓑衣，

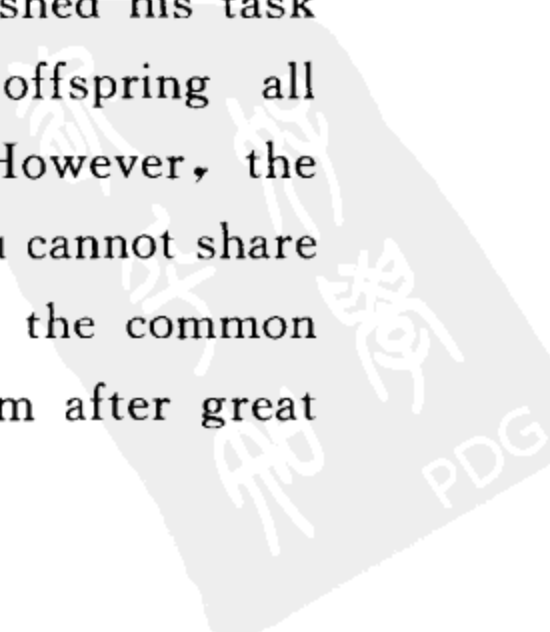


extent. Please allow me to attack them." Duke Xiang was finally forced to agree with him. Xian Zhen intercepted the Qin troops at Xiao Mountain, soundly defeated them, and held the three generals captive. When Duke Mu heard this, he went into mourning to report the bad news to the deceased sovereigns at the ancestral temple. He cried to the masses, "Heaven did not show any mercy to the state of Qin, so I did not listen to Jian Shu, and as a result, we have suffered a terrible disaster." It was not that Duke Mu hoped that his troops would be defeated at Xiao Mountain. The limit of his intelligence accounted for this debacle. He was not wise enough, and as a result, did not listen to Jian Shu's advice. This in turn led to the annihilation of his troops. Hence, it can be very dangerous if one is not intelligent enough.

5. On Enjoying Success

The wisest people do not show off their intelligence, the greatest minds mature slowly, and the best music sounds as silent as the grave.

While Yu was dredging the Yangtze River to prevent flooding, the common people were attempting to pile up rubbles to block the water. After Yu had finished his task and accomplished great achievement, his offspring all benefited from it. Yu was very provident. However, the common people did not realize that. Hence, you cannot share the planning and design of great actions with the common people, but can share the happiness with them after great





【原文】

投之无邮。”用三年，男子行乎涂右，女子行乎涂左，财物之遗者，民莫之举。大智之用，固难逾也。子产始治郑，使田有封洫，都鄙有服。民相与诵之曰：“我有田畴，而子产赋之。我有衣冠，而子产贮之。孰杀子产，吾其与之。”后三年，民又诵之曰：“我有田畴，而子产殖之。我有子弟，而子产诲之。子产若死，其使谁嗣之？”使郑简、鲁哀当民之诽訛也而因弗遂用，则国必无功矣，子产、孔子必无能矣。非徒不能也，虽罪

【今译】

抛弃他没有关系。穿着蓑衣又穿鹿皮裘，抛弃他没有罪尤。”他被任用三年之后，男子行路走在右边，女子行路走在左边；遗失的财物，没有人拾取。大智的运用，本来就难让众人知晓。子产刚开始治理郑国时，让人们在田地里修起沟渠疆界，使城邑、乡野的服制都有一定的规格。百姓互相唱道：“我们有田地，子产征收田赋。我们有衣冠，子产加以收聚。谁想杀子产，有我来相助。”三年后，百姓又歌颂他道：“我们有田地，子产使它增收五谷。我们有子弟，子产对他们进行教育。子产要是死了，谁能继承他的功绩？”假使郑简公、鲁哀公因为百姓的毁谤非议而不再任用子产、孔子，他们的国家一定没有成就，子产、孔子也必定无从施展才能。不仅仅不能施展才能，即使治他们的罪，人们也会赞同。如



achievement is accomplished.

Shortly after the state of Lu appointed Confucius to a position, the people of Lu secretly sang this song: "Wearing the coir raincoat on top of the deerskin dress, he (referring to Confucius) can be discarded. Wearing the deerskin dress on top of the coir raincoat, he (referring to Confucius) can be discarded." Three years after Confucius took office, when people were travelling, males walked on the right-hand side of the streets and females on the left. No one would keep the items they found on the ground to themselves. It is natural that the ordinary people will not understand the wisdom of the most intelligent people. When Zichan began to govern the state of Zheng, he had boundaries and ditches built among the fields. He also ordered that everyone, whether a city or countryside dweller, should dress according to fixed rules. The common people sang this song together: "We have some fields, but Zichan levies taxes on it. We have some garments, but Zichan confiscates them. If there is someone who is going to murder Zichan, I would help him." But three years later, the common people praised him, "We have some fields and Zichan has changed them to produce a better harvest. We have some children and Zichan has educated them. Who else are likely to create such great achievements after Zichan dies?" Should Duke Jian of Zheng and Duke Ai of Lu have listened to the common people's slanders at the beginning and dismissed Zichan and Confucius from office, their states would not have been so prosperous and successful, and Zichan and Confucius would not have had the chance to put



【原文】

施，于民可也。今世皆称简公、哀公为贤，称子产、孔子为能，此二君者，达乎任人也。

舟车之始见也，三世然后安之。夫开善岂易哉？故听无事治。事治之立也，人主贤也。魏攻中山，乐羊将，已得中山，还反报文侯，有贵功之色。文侯知之，命主书曰：“群臣宾客所献书者，操以进之。”主书举两筐以进。令将军视之，书尽难攻中山之事也。将军还走，北面再拜曰：“中山之举，非臣之力，君之功也。”当此时也，论士殆之日几矣，中山

【今译】

今世人都称誉简公、哀公贤明，称誉子产、孔子有才能，这两位君主，通晓如何任用贤人。

舟、车开始出现了，三代以后人们才习惯使用它们。开始做好事难道容易吗？所以君主能听取正确意见而不事必躬亲，政事就能处理好。政事处理好了，君主就是贤明的。魏国攻打中山国，乐羊做将军，攻下中山国后，回国向魏文侯禀报，显示出居功自傲的神色。文侯察觉到了，就命令主管文书的官吏说：“群臣和宾客所献的书信，都呈上来。”主管文书的官吏搬着两箱书信呈上来。文侯让乐将军阅读这些书信，里面都是非难攻打中山国的。乐将军转身退了几步，向北拜了两次说：“攻下中山，并非我的力量，而是君主的功劳。”当乐羊攻打中山的时候，人们对攻打中山的非难一天比一天急剧，假使文侯听取了群臣与宾客



their abilities to good use. Not only could they not have put their abilities to good use, but even if they were punished, the common people would have agreed to execute them. However, contemporary people all praise the sagacity of Duke Jian and Duke Ai, and admire the abilities of Zichan and Confucius. These two sovereigns knew how to use sensible people.

After carriages and boats were invented, people did not get used to them until three generations later. Is it easy to take the lead and carry out some kind deeds? If a sovereign can follow useful advice but not interfere with everything in person, government affairs can be well handled. If government affairs can be handled correctly, the sovereign himself must be sensible and wise. Yue Yang was the Wei general when the troops of the state of Wei were attacking the state of Zhong Shan. After Zhong Shan was occupied, Yue Yang returned to report the victory to Marquis Wen of Wei, and appeared to be proud of his own contribution during the military action. Marquis Wen realized that, and ordered the court official in charge of government documents to "bring all those letters from our officers and guests here". The same official then presented two boxes of letters to Marquis Wen. The marquis then asked Yue Yang to read these letters. Almost all the letters were against taking military action against the state of Zhong Shan. General Yue turned round, walked a few steps back, bowed twice towards the north and said, "The subjugation of Zhong Shan is Your Majesty's achievement, not mine." At the time when Yue Yang was



【原文】

之不取也，奚宜二篋哉？一寸而亡矣。文侯贤主也，而犹若此，又况于中主邪？中主之患，不能勿为，而不可与莫为。凡举无易之事，气志视听动作无非是者，人臣且孰敢以非是邪疑为哉？皆壹于为，则无败事矣。此汤、武之所以大立功于夏、商，而勾践之所以能报其仇也。以小弱皆壹于为而犹若此，又况于以强大乎？

魏襄王与群臣饮，酒酣，王为群臣祝，令群臣皆得志。史起兴而对曰：“群臣或贤或不肖，贤者得志则可，不肖者得志则不可。”王曰：“皆如

【今译】

的意见决定不攻打中山国，哪里还用得着两箱书信呢！只需一寸长的书信，乐羊的功劳就全没了。文侯是贤明的君主，对待臣下尚且如此，又何况一般的君主？一般君主的祸患是，不能劝止他做一些事情，又不能勉强他去做一些事。凡是君主已经决定了的事情，他从思想意志到视听行动各方面都认为是正确的，臣下谁敢表示反对并且加以怀疑呢？君臣同心同德地做事，事情就没有做不成的。这就是汤、武王之所以在灭亡夏、商中立下大功，勾践之所以能够为自己报仇雪耻的原因。只要君臣同心同德做事，弱小的国家尚且能有如此的成就，更何况强大的国家呢？

魏襄王跟臣子一起喝酒，喝到畅快的时候，魏王为臣子们祝酒，祝臣子们都能得志。史起站起身来回答说：“群臣当中有的贤明有的不肖，贤明的人得志是可以的，不肖的人得志就不行。”魏王又说：“让群臣



taking military action against Zhong Shan, many people were against it. If the marquis had listened to the advice of the court officials and the guests and cancelled the military action, would it have been necessary for the opposition to write two boxes of letters? A letter of only several sentences would have been enough to obliterate the contributions of Yue Yang. If someone as wise as Marquis Wen could treat his inferiors this way, what would the ordinary sovereigns do? The problem of the ordinary sovereigns is that they cannot be forced to undertake actions against their own will, and they will not listen to the persuasion of others to refrain from activity. If a sovereign has made up his mind to take action, he will consider it to be justifiable in all aspects. How dare his inferiors argue against it or have their suspicions about it? If both the sovereign and his court officials can make concerted efforts to do something, it will always result in success. That explains the great achievements of Tang and King Wu in toppling the regimes of the Xia and Shang Dynasties, and also, Gou Jian's revenge on his enemy. If even small and weak states can achieve great successes if the sovereigns and the court officials were of one heart and mind, what kind of achievements could the big and strong states accomplish if this were the case?

Once, King Xiang of Wei was drinking with his court officials, and when the banquet's atmosphere reached its highest level, the king proposed a toast to them and wished everyone to realize his ambition. Shi Qi stood up and said, "Among all the court officials, some are sensible and wise,



【原文】

西门豹之为人臣也。”史起对曰：“魏氏之行田也以百亩，邺独二百亩，是田恶也。漳水在其旁而西门豹弗知用，是其愚也；知而弗言，是不忠也。愚与不忠，不可效也。”魏王无以应之。明日，召史起而问焉，曰：“漳水犹可以灌邺田乎？”史起对曰：“可。”王曰：“子何不为寡人为之？”史起曰：“臣恐王之不能为也。”王曰：“子诚能为寡人为之，寡人尽听子矣。”史起敬诺，言之于王曰：“臣为之，民必大怨臣。大者死，其次乃藉臣。臣虽死藉，愿王之使他人遂之也。”王曰：“诺。”使之为邺令。史起因往为之。邺民大怨，欲藉史起。史起不敢出而避之。王乃使他人遂为之。

【今译】

都像西门豹那样当臣子。”史起回答说：“魏国分配给人民土地，每户一百亩，唯独邺地是二百亩，这说明那里的土质恶劣。漳水在旁边，可是西门豹却不知利用，这说明他的愚蠢。知道这种情况却不说明白，这说明他的不忠。愚蠢与不忠，不可以效法。”魏王无话可说。第二天，魏王召来史起问他说：“还能用漳水灌溉邺的田地吗？”史起回答说：“可以。”魏王说：“你何不替我去做这件事？”史起说：“我担心大王不能做啊。”魏王说：“你果真能替我去做这件事的话，我全听你的。”史起恭恭敬敬地答应下来，并对魏王说：“我去做这件事，那里的百姓肯定非常怨恨我。他们重则置我于死地，轻则凌辱我。即使我被置于死地或被凌辱，也希望您派别人继续完成这件事。”魏王说：“好吧。”任命他为邺地的长官。史起于是就去邺开始了引漳水灌溉农田的工程。邺地的百姓非常怨恨他，想凌辱他。史起不敢出门，躲了起来。魏王就派别人完成了这一工



but others are unworthy. It is all right if the sensible and wise ones can achieve their ambitions. But nothing could be worse if the unworthy ones achieve their ambitions." The king of Wei added, "I wish that everyone could serve me as Ximen Bao does." Shi Qi said again, "According to the institutions of our state, every family should get one hundred *mu* of fields, but under Ximen Bao's supervision, all the families of Ye get two hundred *mu* instead. That shows the sterility of the land there. Nonetheless, the Zhang River flows nearby, but Ximen Bao does not know how to use the river's water to irrigate the fields. That shows his stupidity. If he does realize the usefulness of this river but does not explain this to his people, it shows his disloyalty. We should not follow him if he is both stupid and disloyal." The king of Wei could not find even one word to counter him. The next day, he called on Shi Qi and asked him, "Could we really use the water of the Zhang River to irrigate the fields of Ye?" "Of course," said Shi Qi. The king said, "Then why don't you do that for me?" Shi Qi said, "I am afraid that you would not agree to do that." The king said, "If you really can do that for me, I will listen to you." Shi Qi promised the king that he would do it, then told him, "If I really do that, the local people will definitely hate me. I might be killed there, or at the very least, they would want to humiliate me. Please assure me that you would send somebody else there to finish this task if I am killed or humiliated." "I will assure you," said the king of Wei. He then appointed Shi Qi as first official of Ye. Shi Qi went to Ye and began his project, using the



【原文】

水已行，民大得其利，相与歌之曰：“邺有圣令，时为史公，决漳水，灌邺旁，终古斥卤，生之稻粱。”使民知可与不可，则无所用矣。贤主忠臣，不能导愚教陋，则名不冠后、实不及世矣。史起非不知化也，以忠于主也。魏襄王可谓能决善矣。诚能决善，众虽喧哗而弗为变。功之难立也，其必由啁啁之邪。国之残亡，亦犹此也。故啁啁之中，不可不味也。中主

【今译】

程。水流到了田里，人民受益很多，他们一起歌颂道：“邺有贤明的长官，此人就是史公。引来漳水，灌溉邺地的田野。自古以来的盐碱地，生长出稻谷和高粱。”假使人民知道什么可做，什么不可做，贤人就没有用途了。贤明的君主和忠心的臣子如果不能教导愚蠢鄙陋的人，名声就不能流传到后世，也不能为当代人谋利益了。史起并非不知道事态的发展趋势，他这样做是出于对君主的忠心。魏襄王可以称得上能决断善举了。如果真能对善举做出决断，即使众人非议鼎沸，也不会因此而改变。功业之所以难于建立，一定是由于众人沸沸扬扬的非议吧。国家的残破灭亡，也是出于这样的原因。所以，面对众人沸沸扬扬的非议，一定要仔细加以研究体会。一般的君主因为众人沸沸扬扬的非议



water of the Zhang River to irrigate the fields there. The common people there hated him so much that they humiliated him. Shi Qi dared not go out, and he was forced to secretly hide away. The king of Wei then kept his word and sent another official there to carry on his project. After it was completed and the water was diverted to the fields, everyone benefited very much from it. The local people praised Shi Qi and they also wrote a song for him: "We have a sensible and wise chief official here in Ye and his name is Mr. Shi. He dredged the Zhang River and diverted the water here to irrigate our fields. It has been salt marsh throughout history, but now we can grow rice and broomcorn." Suppose that the common people could differentiate what they should do from what they should not do, the sensible people would be of no use at all. Suppose that sage sovereigns and their loyal officials could not edify the foolish and uneducated, their reputations would not be carried down and remembered by the forthcoming generations, nor would they be able to provide benefit to the common people of their own times. It was not that Shi Qi could not foresee the development of the situation, but he had accepted this task out of his loyalty to the king. King Xiang was wise enough to take good and useful advice to make the right decision. If a sovereign has made up his mind to take kind and meaningful actions, he will not change his mind even though all the other people are against it. It is always difficult to achieve great success, probably because of the boisterous opposition of the masses. The perdition of a state can be caused by this same reason as



【原文】

以之啍啍也止善，贤主以之啍啍也立功。

【今译】

就停止行善，贤明的君主却在众人沸沸扬扬的非议声中立功。

察微

【原文】

六曰——

使治乱存亡若高山之与深溪，若白垩之与黑漆，则无所用智，虽愚犹可矣。且治乱存亡则不然，如可知、如不可知，如可见、如不可见。故智士贤者相与积心愁虑以求之，犹尚有管叔、蔡叔之事与东夷八国不听之谋。故治乱存亡，其始若秋毫。察其秋毫，则大物不过矣。

鲁国之法，鲁人为人臣妾于诸侯、有能赎之者，取其金于府。子贡

【今译】

假使治与乱、存与亡的区别如同高山和深谷、白土和黑漆一样分明，就没有必要利用智者，即使蠢人也行了。然而事实上治乱、存亡之间的区别并非如此，似乎是可知的，又似乎是不可知的；似乎是可见的，又似乎是不可见的。所以智者和贤人都在处心积虑地探求治乱存亡的征兆，尽管如此，还有管叔、蔡叔的叛乱和东夷八国不听从王室命令的阴谋。所以，治乱、存亡的征兆刚刚出现时如同秋毫一般微乎其微。能明察秋毫，在大事上就不会犯错误了。

按照鲁国的法令，鲁国人在其他诸侯国给人当奴仆，有能为他们赎身的，可以从国库中支取金钱。子贡为在其他诸侯国当奴仆的鲁国人



well. Hence, the boisterous opposition of the masses must be scrutinized. Ordinary sovereigns will give up their plans to take kind and meaningful actions because of the opposition of the masses. On the contrary, the sensible and wise ones will generate great achievements despite the opposition.

6. On Nipping in the Bud

If the differences between order and disorder, between perdition and survival are as obvious as the differences between a huge mountain and a deep valley, between white paint and black lacquer, even foolish people can distinguish it without the help of the sensible. But in fact, the differences between order and disorder, perdition and survival are not that apparent. Sometimes they appear to be recognizable, but most of the time they are unrecognizable. Sometimes they are visible, but most of the time they are invisible. Therefore, both wise people and intellectuals have been cudgelling their brains to look for prognostications of order, disorder, survival and perdition. Nevertheless, there has still been tumult, such as the rebellion invoked by Uncle Guan and Uncle Cai and the disobedience of the five Yi Tribes and eight other feudatories. At the beginning, the prognostications of order, disorder, survival and perdition are as subtle and invisible as the new dawn. Whoever can discern these prognostications can prevent great problems.

Some people from the state of Lu are used as servants in other states. According to the law of Lu, if someone can



【原文】

赎鲁人于诸侯，来而让不取其金。孔子曰：“赐失之矣。自今以往，鲁人不赎人矣。取其金则无损于行，不取其金则不复赎人矣。”子路拯溺者，其人拜之以牛，子路受之。孔子曰：“鲁人必拯溺者矣。”孔子见之以细，观化远也。

楚之边邑曰卑梁，其处女与吴之边邑处女桑于境上，戏而伤卑梁之处女。卑梁人操其伤子以让吴人，吴人应之不恭，怒杀而去之。吴人往报之，尽屠其家。卑梁公怒，曰：“吴人焉敢攻吾邑？”举兵反攻之，老弱尽杀之矣。吴王夷昧闻之怒，使人举兵侵楚之边邑，克夷而后去之。

【今译】

赎了身，回来后却推辞，不支取金钱。孔子说：“赐错了。从今以后，鲁国人不会再为人赎身了。支取金钱，对自己的品行并没有损害；不支取金钱，就不会有人再为别人赎身了。”子路救过一个溺水的人，那人用一头牛来酬谢他，子路收下了。孔子说：“鲁国人一定会救溺水的人了。”孔子能从小处看到大处，这是由于他能深刻地洞察事情的发展变化。

楚国边境上有个城邑叫卑梁，那里的一个姑娘与吴国边境城邑的姑娘一起在边境上采摘桑叶，嬉戏时吴国姑娘误伤了卑梁的姑娘。卑梁人带着受伤的姑娘去责备吴国人，吴国人的答复不够恭敬，卑梁人很恼怒，杀死那个吴国人就走了。吴国人前往复仇，把那个楚国人全家人都杀了。卑梁的长官大怒，说：“吴国人怎敢攻打我的城邑？”发兵攻打吴国人，把他们全家老幼都杀死了。吴王夷昧听到这事后大怒，派人率



manage to emancipate a slave by paying a ransom, he can be reimbursed later by the government. Zigong ransomed someone from Lu who was a servant in another state, but he refused to take the money offered by the government. Confucius said, "Ci (another name of Zigong) is wrong. No one in Lu will ransom others from now on. If he accepts the money, it causes no damage to his morality; if he does not accept the money, no one will ransom others any more." Once a man fell into a river and Zilu rescued him. The man then presented Zilu with a cow as a token of gratitude, and Zilu accepted it. Confucius said, "From now on, people of the state of Lu will rescue people who have fallen into water." Confucius could deduce the result by examining the subtle prognostications, for he could analyze developments profoundly.

On the border of the state of Chu, there is a town called Bei Liang. Once, a girl from Bei Liang was collecting mulberry leaves with a girl from another town located on the border of the state of Wu. The girl from Wu accidentally hurt the girl from Bei Liang while they were playing a game together. The relatives of the girl from Bei Liang carried the injured girl to the home of the other girl, but one family member of that girl did not treat them politely. The people from Bei Liang were very angry, so they killed him and left. His relatives then went to Bei Liang to seek revenge for him, and they killed all the members of the family of Chu. The chief official in charge of Bei Liang was outraged when he heard this news and said, "How dare the people of Wu attack



【原文】

吴、楚以此大隆。吴公子光又率师与楚人战于鸡父，大败楚人，获其帅潘子臣、小帷子、陈夏啮，又反伐郢，得荆平王之夫人以归，实为鸡父之战。凡持国，太上知始，其次知终，其次知中。三者不能，国必危，身必穷。《孝经》曰：“高而不危，所以长守贵也；满而不溢，所以长守富也。富贵不离其身，然后能保其社稷，而和其民人。”楚不能之也。

郑公子归生率师伐宋。宋华元率师应之大棘，羊斟御。明日将战，

【今译】

兵侵犯楚的边境城邑，攻克后把它夷为平地，然后才离开。吴国、楚国因此展开激战。吴公子光又率领军队在鸡父跟楚国军队交战，把楚军打得大败，擒获他们的主帅潘子臣、小帷子以及助战的陈国人夏啮。又接着回师攻打郢都，抓了楚平王的夫人带回吴国，这实际上还是鸡父一战的延续。凡是主持一个国家的政事，最好是能洞察事情的开端，其次是能预见事情的结局，再次是能把握事情的发展过程。这三条都做不到，国家一定会陷入危险，君主自身一定会走投无路。《孝经》中说：“高而不倾危，因此能够长期保持尊贵；满而不外溢，因此能够长期保持富足。富贵不离自身，然后才能保全国家，并且使得人民和睦相处。”楚国不能做到。

郑公子归生率领军队攻打宋国。宋国的华元率军在大棘迎战，羊斟给他驾车。第二天即将开战，华元杀了羊斟，却没有让羊斟参



my town?" He then sent troops there and killed everyone in that family, young and old. The king of Wu, Yi Mei, was very angry when he heard this. He then sent troops to attack Bei Liang, and as a result, it was occupied, then reduced to ruin. After that, the Wu troops left. These two states, Wu and Chu, fought each other ferociously because of this. Childe Guang of Wu led his troops to confront the Chu army at Ji Fu. The Chu army was badly defeated and their two generals, Pan Zichen and Xiao Weizi, were held captive; Xia Nie, also there to help the Chu troops, was caught as well. Guang then ordered his troops to march on to Ying, the Chu capital, and occupy it. He held King Ping's queen captive and took her back to Wu. That was the aftermath of the battle of Ji Fu. In the governing of a state, the most important factor is to understand the prognostications at the very beginning. Secondly, it is to foresee the results of all actions. Thirdly, it is to know the development of matters. If these three factors cannot be mastered, the state will definitely face great difficulties. It is said in *Xiaojing*, "Being powerful and free from any threats of subversion, the sovereign can maintain his authority for good; being rich and free from overly luxurious activities, the sovereign can maintain his wealth forever. If the sovereign can remain both powerful and wealthy, he can maintain his state and let his people smoke the peace pipe together." The state of Chu could not do that.

Childe Gui Sheng of Zheng led his troops to attack the state of Song. Hua Yuan led the Song troops to confront



【原文】

华元杀羊羹士，羊斟不与焉。明日战，怒谓华元曰：“昨日之事，子为制；今日之事，我为制。”遂驱入于郑师。宋师败绩，华元虏。夫弩机差以米则不发。战，大机也。羹士而忘其御也，将以此败而为虏，岂不宜哉？故凡战必悉熟遍备，知彼知己，然后可也。

鲁季氏与郈氏斗鸡。郈氏介其鸡，季氏为之金距。季氏之鸡不胜。季平子怒，因归郈氏之宫而益其宅。郈昭伯怒，伤之于昭公，曰：“禘于襄公之庙也，舞者二人而已，其余尽舞于季氏。季氏之舞道，无上久矣，弗诛必危社稷。”公怒不审，乃使郈昭伯将师徒以攻季氏，遂入其宫。仲

【今译】

加。第二天作战时，羊斟愤怒地对华元说：“昨天宴飨的事，您说了算；今天驾车的事，我说了算。”于是把车一直赶到郑国队伍里。宋军大败，华元被俘。弩机有一个米粒那样大的误差就不能发射，战争，比弩机重要多了。宴飨武士却忽略了为自己驾车的人，将帅因此战败被俘，难道不应该吗？所以，对于任何战争，一定要熟悉全部情况，做好全面准备，知己知彼，然后才能作战。

鲁国的季氏与郈氏斗鸡，郈氏给自己的鸡披上了甲，季氏给鸡套上金属爪。季氏的鸡没有获胜，季平子很生气，于是侵占了郈氏的房屋，来扩大自己的住宅。郈昭伯非常恼怒，就在昭公面前诋毁季氏说：“在襄公的庙里举行大祭的时候，跳舞的只不过十六人，其余的人都到季氏家去跳舞了。季氏家舞蹈人数超过规格，这样目无君主已经很久了。不将他们杀掉，一定会对国家构成威胁。”昭公大怒，不加详察，就派郈



them in Da Ji, and during that battle, Yang Zhen served as Hua's driver. The two armies were supposed to fight a battle the next day. Hua Yuan killed some goats as a feast for the warriors, but he did not invite Yang Zhen. After the battle began the next day, Yang Zhen scolded Hua Yuan, "During yesterday's banquet, you were in power, but today I am the one who is taking charge." He then drove Hua Yuan's chariot to the enemy camp. The Song army was badly defeated and Hua Yuan was held captive. The crossbow would not hit the target if there were an error in the sight. But the battle was much more important than the crossbow. Wasn't it a nemesis that Hua Yuan was defeated and held captive because he forgot to include his driver when he invited the other warriors to the banquet? Therefore, everything of every aspect must be well prepared before military action is taken. Grasp the actual conditions on both sides, then you can start to fight your enemy.

The Jis and the Hous of the state of Lu played cockfighting against each other. The Hous dressed their rooster in armor, and the Jis equipped theirs with sharp metal claws. The Jis' rooster was lost. Ji Pingzi was so angry that he occupied the Hous' house to enlarge his own residence. Count Hou Zhao was outraged by that, so he spoke ill of the Jis in front of Duke Zhao, "At the time of the big ceremony at Duke Xiang's temple, only sixteen dancers participated in the ritual. The rest of the entertainers were dancing at the Jis' place. The number of dancers at the Jis always exceeds the legal scale, and they have paid no attention to you for a long



【原文】

孙氏、叔孙氏相与谋曰：“无季氏，则吾族也死亡无日矣。”遂起甲以往，陷西北隅以入之，三家为一，郈昭伯不胜而死。昭公惧，遂出奔齐，卒于乾侯。鲁昭听伤而不辩其义，惧以鲁国不胜季氏，而不知仲、叔氏之恐而与季氏同患也，是不达乎人心也。不达乎人心，位虽尊，何益于安也？以鲁国恐不胜一季氏，况于三季？同恶固相助。权物若此其过也。非独仲、叔氏也，鲁国皆恐。鲁国皆恐，则是与一国为敌也，其得至乾侯而卒犹远。

【今译】

昭伯率领军队攻打季氏，攻进季氏的住宅。仲孙氏、叔孙氏互相商量道：“如果季氏被诛杀了，那我们的家族的灭亡也就没有几天了。”于是派出武士前往营救，攻破了院墙的西北角进入季氏的宅院，三家联合起来，郈昭伯不能取胜而被杀死。昭公恐惧了，于是逃亡到齐国，死在乾侯。鲁昭公听信了诋毁季氏的话，却不分辨是否合乎情理，他担心鲁国不能胜过季氏，却不知道仲孙氏、叔孙氏会因为担心自己的命运而与季氏共赴患难，这是不了解人心。不了解人心，即便地位尊贵，又怎能保证自身的安全？凭鲁国的实力尚且担心不能胜过一个季氏，何况三个季氏？他们都厌恶昭公，本来就会互相援助。昭公权衡时局竟然错到这般地步。不仅仅是仲孙氏、叔孙氏，所有鲁国人都会感到恐惧。鲁国所有人都感到恐惧，就是与全国民众为敌，他能死在乾侯，命就已经是挺长的了。



time. If you do not kill them, they will pose a severe danger to the state." Duke Zhao was so angry when he heard this that without verifying the actual situation, he asked Count Hou Zhao to launch an immediate attack against the Jis. Count Hou Zhao's troops broke into the Jis' house. But the Zhongsuns and Shusuns were in dialogue together, and said, "If the Jis are killed now, our two families will follow them in this misfortune in no time." So, they decided to send their warriors to rescue the Jis. They broke the siege from the northwestern corner of the Jis' property and then went in. The forces of the three families were now fighting together. Count Hou Zhao could not win, and as a result, was killed during the fight. Duke Zhao was so terrified that he escaped and took refuge in the state of Qi, where he finally died at a place called Qian Hou. After he heard the slander against the Jis, Duke Zhao of Lu failed to examine the actual situation to see whether it was true or not. He feared that he might not outdo the Jis, but he did not realize that the Zhongsuns and the Shusuns would unite with the Jis for fear of their future misfortunes, so he failed to understand the will of other people. Even though he was powerful, how could he guarantee his own safety if he could not understand the will of others? As strong as the state of Lu was, he was still afraid that he might not outdo one Jis, let alone three Jis. All the three families were hostile towards Duke Zhao, so it was natural for them to come to each other's rescue when any of the three of them was in danger. How wrongheaded Duke Zhao was! He had totally miscalculated the situation. Not



去宥

【原文】

七曰——

东方之墨者谢子将西见秦惠王。惠王问秦之墨者唐姑果，唐姑果恐王之亲谢子贤于己也，对曰：“谢子，东方之辩士也，其为人甚险，将奋于说以取少主也。”王因藏怒以待之。谢子至，说王，王弗听。谢子不说，遂辞而行。凡听言，以求善也。所言苟善，虽奋于取少主，何损？所言不善，不奋于取少主，何益？不以善为之恣，而徒以取少主为之悖，惠

【今译】

东方墨家学派的谢子将要西行到秦国去见惠王。惠王向秦国墨家学派的唐姑果打听谢子的情况，唐姑果担心秦王会亲近谢子并认为他的贤能超过自己，就回答说：“谢子是东方能言善辩的人。他为人非常狡诈，他将到这里尽力游说来博得太子的欢心。”秦王于是满怀愤怒等待着谢子。谢子来到秦国，劝说秦王，秦王不听从他的意见。谢子很不高兴，于是告辞离去了。听别人说话是为了听取好的意见，如果所持的意见好，即便是想竭力博得太子的欢心，又有什么损害？所持的意见不好，即便不竭力博得太子的欢心，又有什么好处？不因为他的意见而认为他诚信，却只因为他想博得太子欢心就认为他悖逆，惠王不知道如何



only the Zhongsuns and the Shusuns, but all the people of the state of Lu would be afraid of him. When he made all the people in Lu afraid of him, he was acting against the will of everyone in the state. Under these circumstances, he did not lose his life until he reached Qian Hou—his lifespan should be regarded as long enough.

7. On Getting Rid of Bias

Xiezi, a scholar of the Mohist School of the east, was about to go to the west to visit King Hui of the state of Qin. King Hui heard this news and asked Tang Guguo, another scholar of the Mohist School, for some information about him. Tang Guguo was worried that the king might overly appreciate Xiezi and consider Xie to be more sensible than he was, so he said, "Xiezi is famous in the east for his sophistry, and he is a very deceitful person. He is going to come here to try and persuade the crown prince to please him and endear himself to him." The king then waited for him furiously. After Xie arrived, he did his best to persuade the king, but the king would not accept his advice. He was not happy with the king and left Qin immediately. We listen to others when we want to get some useful ideas from them. If the persuader really has some good ideas, will it be harmful even though he tries to please the crown prince? If he does not have any useful idea at all, will it be of any use even if he does not try to please the crown prince? King Hui did not judge him according to the usefulness of his ideas. However,



【原文】

王失所以为听矣。用志若是，见客虽劳，耳目虽弊，犹不得所谓也。此史定所以得行其邪也，此史定所以得饰鬼以人，罪杀不辜，群臣扰乱，国几大危也。人之老也，形益衰，而智益盛。今惠王之老也，形与智皆衰邪！

荆威王学书于沈尹华，昭釐恶之。威王好制。有中谢佐制者，为昭釐谓威王曰：“国人皆曰：王乃沈尹华之弟子也。”王不悦，因疏沈尹华。中谢，细人也，一言而令威王不闻先王之术，文学之士不得进，令昭釐得行其私。故细人之言，不可不察也。且数怒人主，以为奸人除路；奸路

【今译】

听取意见。这样耗费心思，即使辛辛苦苦地会见宾客，即便把耳朵、眼睛都弄得很疲惫，还是不能把握住宗旨。这就是史定之所以能做邪僻之事的原因，这就是史定之所以能装神弄鬼、诛杀无辜，导致群臣骚乱、国家濒临危亡的原因。人年纪大了，体力越来越衰弱，但智慧却越来越高。如今惠王老了，体力与智慧都衰竭了啊！

楚威王向沈尹华学习文献典籍，昭釐很是忌恨。威王喜好法制，有个帮助制定法令的中谢替昭釐对威王说：“全国上下的人都说大王是沈尹华的弟子。”威王不高兴了，于是疏远了沈尹华。中谢，不过是个地位卑贱的人，他的一句话就能让威王不听先王的治国之道，使那些精通古典文献的人得不到重用，而让昭釐实现他的阴谋。所以，对地位卑贱的人所说的话，必须要明察。他们屡屡激怒君主，来为奸邪之徒扫清仕进的道路。奸邪之徒的仕进之路扫清后，却厌恶贤人的仕进之路被阻塞



he rejected him because he thought that he was going to please the crown prince. King Hui did not know how to listen to the useful ideas of others. Listening to others this way, he did not get the gist, even though by troubling himself to interview the guests, he exhausted both his eyes and ears. Due to this reason, Shi Ding could take the chance to conduct evil deeds, pretend to be a ghost and threaten others, kill innocent people, create tumult among the court officials and lead the state to the edge of perdition. When people are getting old, their bodies become weaker and weaker. Contrarily, they are also becoming more and more intelligent. But though King Hui is old, it is probable that both his body and his intelligence are shrinking at the same time.

King Wei of the state of Chu learned classical documents from Shen Yinhua, but Zhao Li was jealous of Shen Yinhua because of that. King Wei was interested in the legal system. At Zhao Li's instigation, Zhong Xie, an officer who had offered some assistance in creating the law, said to King Wei, "People all over the state are now saying that you are a disciple of Shen Yinhua." King Wei was not happy to hear that, so he estranged Shen Yinhua. Zhong Xie was nothing but a minor officer, but nonetheless, with only one word from him, King Wei overlooked the useful methods of the ancient kings for governing the state. As a result, intellectuals who were familiar with the ancient documents were dismissed from important positions. Moreover, Zhao Li could fulfil his conspiracy that way. Thus the words of mean and low people should be examined thoroughly. This kind of



【原文】

以除而恶壅却，岂不难哉？夫激矢则远，激水则旱，激主则悖，悖则无君子矣。夫不可激者，其唯先有度。

邻父有与人邻者，有枯梧树。其邻之父言梧树之不善也，邻人遽伐之。邻父因请而以为薪。其人不悦曰：“邻者若此其险也，岂可为之邻哉？”此有所宥也。夫请以为薪与弗请，此不可以疑枯梧树之善与不善也。齐人有欲得金者，清旦，被衣冠，往鬻金者之所，见人操金，攫而夺之。吏搏而束缚之，问曰：“人皆在焉，子攫人之金，何故？”对吏曰：“殊不见人，徒见金耳。”此真大有所宥也。夫人有所宥者，固以昼为昏，以

【今译】

了，这难道不是很难吗？奋力拉紧弓弦，箭就射得远；阻遏流水，水势就会凶猛；激怒君主，君主就会悖谬，君主悖谬就会失去贤人的辅佐。不可激怒的，大概只有那些心中有着固定准则的君主吧。

有个人与别人是邻居，家里有棵枯死的梧桐树。与他为邻的老人说这棵梧桐不好，这人立即把它砍了。老人于是向他索要梧桐树当柴烧。这人不高兴地说：“这个邻居竟然如此狡诈阴险，怎能跟他为邻呢？”这就是心中有所蔽塞。是否索要梧桐树当柴烧，都不能作为怀疑梧桐树是好是坏的依据。齐国有个人一心想获得黄金，一天清晨，他穿上衣服、戴好帽子来到卖黄金的人的住所，看见一个人拿着金子，他抓住金子就抢夺过来。吏役抓住他并将他捆绑起来，问道：“众目睽睽之下，你就抢夺别人的黄金，这是为什么？”他回答说：“我没看见人，只



people are frequently engaged in irritating the sovereign to clear the way to official careers for the wicked. Even if you dislike the fact that the sensible people's official careers are now blocked off, once the track for the wicked people's careers is cleared, isn't it going to be difficult to change? If the string of a bow is pulled at full tilt, the arrow can reach much farther; if flowing water is dammed, it will flow more rapidly when the dam breaks; if a sovereign is irritated, he will act absurdly. If he acts absurdly, he will lose the support of sensible people. It is possible that the only ones who will not easily be irritated will be the sage sovereigns who stick to the fixed rules.

There were once two neighbours, and one had a withered phoenix tree in the yard. His old neighbour told him that the phoenix tree was not auspicious. The man then hacked the tree down immediately. The old neighbour asked for the tree to use as firewood, but the man was not happy. He said, "How deceitful this neighbour is! How could I live in the neighbourhood of a man like him!" He was jaundiced. Whether the old man asked for the tree for building a fire or not should not be used as a standard for judging the advantages or disadvantages of the phoenix tree. Once there was a man in the state of Qi who was concerned only with obtaining some gold. One day, he got up early in the morning, got dressed and then went to the domicile of the man who sold gold. When he saw someone carrying some gold in his hand, he snatched the gold from him. The sub-officers of the local government caught him and tied him up.



【原文】

白为黑，以尧为桀，宥之为败亦大矣。亡国之主，其皆甚有所宥邪？故凡人必别宥然后知，别宥则能全其天矣。

【今译】

看见黄金而已。”这真是心中蔽塞到了极点。心中蔽塞的人，本来就把白天当成黑夜，把白当作黑，把尧当作桀，蔽塞的害处也太大了。亡国的君主，大概都是蔽塞到极点了吧？所以，人都一定要识别清楚自己心中的蔽塞，然后才能知道实情，能够识别自己心中的蔽塞，就能享尽天年了。

正名

【原文】

八曰——

名正则治，名丧则乱。使名丧者，淫说也。说淫则可不可而然不然，是不是而非不非。故君子之说也，足以言贤者之实、不肖者之充而已矣，足以喻治之所悖、乱之所由起而已矣，足以知物之情、人之所获以生而已矣。

凡乱者，刑名不当也。人主虽不肖，犹若用贤，犹若听善，犹若为可

【今译】

名分正国家就能治理好，名分不正国家就会混乱。使名分丧失的，是浮夸的言辞。言辞浮夸，就会把不可当作可，把不然当作然，把不是当作是，把不非当作非。所以，君子的话语足以表达贤者的贤明、不肖之人的不肖就可以了，能让人明了治世兴盛的原因以及乱世的根源就行了，足以让人知道事物的实情、人为什么能获得生命就行了。

混乱都是由于名与实不相符合引起的。即便君主不贤，假如他还知道任用贤人，还知道听从正确的意见，那还算可以。他们的弊病就在



They then asked him, "Why did you seize the gold where the eyes of the masses were all fixed on you?" The man replied, "While I was seizing the gold, I just saw the gold and did not see a person." That man was extremely muddle-headed. Muddle-headed people take day for night, take white for black and take Yao for Jie. Nothing could be more harmful. Is it probable that all the sovereigns who have lost their states have been the most muddle-headed ones? Hence, everyone should recognize the bias inside of his own heart, thus can he know the truth. Whoever can recognize his own bias can enjoy his lifespan.

8. On Proper Titles

A state can be put in order if the titles it conferred are proper. Otherwise, if the titles are improper, the state will fall into disorder. However, some flatulent talks can blur the titles. If the talks are flatulent, impractical things will be taken for the practical, false things will be taken for true, wrong things will be taken for right, and right things will be taken for wrong. Hence, if the words of the gentlemen can differentiate the sagacity of the sensible from the worthlessness of the unworthy ones, that is enough. If they can differentiate the reasons for the prosperity in the well-governed times from the main cause for the chaos in the troubled times, that is enough. And if they can let people know the truth of things and also make them understand why human beings are bestowed with life, that is enough.

All kinds of chaos are due to the discrepancies between



【原文】

者。其患在乎所谓贤、从不肖也，所为善、而从邪辟，所谓可、从悖逆也，是刑名异充而声实异谓也。夫贤不肖、善邪辟、可悖逆，国不乱、身不危奚待也？齐湣王是以知说士，而不知所谓士也。故尹文问其故，而王无以应。此公玉丹之所以见信而卓齿之所以见任也。任卓齿而信公玉丹，岂非以自讎邪？

尹文见齐王。齐王谓尹文曰：“寡人甚好士。”尹文曰：“愿闻何谓士？”王未有以应。尹文曰：“今有人于此，事亲则孝，事君则忠，交友则信，居乡则悌，有此四行者，可谓士乎？”齐王曰：“此真所谓士已。”尹文

【今译】

于，他们所谓的贤人，其实是不肖的；他们所谓的正确意见，其实是邪僻的；他们所谓可行的，其实是悖逆的，这就是形与名不合、名与实不符。把不肖之徒当作贤人，把邪僻的言论当作正确的意见，把悖逆的事情当作可行的，这样一来，国家怎会不混乱，自身怎会不危险？齐湣王就是只知道喜欢士人，却不知道什么是真正的士人。所以尹文问他士人是什么时候，湣王无话可说。这就是公玉丹之所以被信任、卓齿之所以被任用的原因。任用卓齿、信任公玉丹，难道不是自行树仇吗？

尹文谒见齐王，齐王对尹文说：“我非常喜欢士人。”尹文说：“请给我讲讲什么叫士？”齐王无话可答。尹文说：“假如有这样一个人，侍奉父母孝顺，侍奉君主忠诚，与朋友相交守信用，平时在家敬爱兄长。有这四种品行的人，可以称得上士吗？”齐王说：“这的确可以称得上士



the titles and reality. There will not be significant problems if the sovereign knows that he should utilize sensible people and follow correct advice even if he himself is insensible. The biggest problem for the sovereigns is that those whom they consider to be sensible are indeed unworthy; the opinions they consider to be correct are evil and indeed corrupt; and the actions they consider to be practical are indeed absurd. Thus, it will lead to discrepancies between the titles and reality. If they take unworthy people to be sensible, take evil opinions to be correct and the absurd things to be practical, under such circumstances, how could their states not get into trouble? How could they not pose any threat to their own lives? King Min of the state of Qi was concerned with appreciating intellectuals. However, he did not know what kind of persons should be considered as real intellectuals. Therefore, he did not know how to answer the question when Yin Wen asked him who intellectuals were. That explained why Gong Wangdan was trusted and Zhuo Chi was appointed to a position of power in his regime. Wasn't he making enemies himself by trusting and using people such as Gong Wangdan and Zhuo Chi?

Yin Wen visited King Min of Qi. The king told Yin Wen, "I love intellectuals very much." Yin Wen asked him, "Would you please tell me who intellectuals are?" The king could not find a word to answer his question. Yin Wen said, "Suppose there were someone here who would treat his parents with filial piety, serve his sovereign loyally, get along with his friends honestly and respect his elder brother at home as well, do you think this man with these four kinds of



【原文】

曰：“王得若人，肯以为臣乎？”王曰：“所愿而不能得也。”尹文曰：“使若人于庙朝中，深见侮而不斗，王将以为臣乎？”王曰：“否。大夫见侮而不斗，则是辱也。辱则寡人弗以为臣矣。”尹文曰：“虽见侮而不斗，未失其四行也。未失其四行者，是未失其所以为士一矣。未失其所以为士一，而王以为臣，失其所以为士一，而王不以为臣，则向之所谓士者乃士乎？”王无以应。尹文曰：“今有人于此，将治其国，民有非则非之，民无非则非之，民有罪则罚之，民无罪则罚之，而恶民之难治可乎？”王曰：“不可。”尹文曰：“窃观下吏之治齐也，方若此也。”王曰：“使寡人治信若

【今译】

了。”尹文说：“大王如果得到这样的人，肯让他当您的臣子吗？”齐王说：“这是我做希望的，但却得不到啊。”尹文说：“假如这个人在大庭广众下受到莫大的侮辱而不争斗，大王还将让他当臣子吗？”齐王说：“不。士人受人侮辱而不争斗，这就是耻辱。甘心受辱的人，我不会让他做我的臣子。”尹文说：“这个人虽然受到侮辱而不争斗，但他并没有丧失上述的四种品行。没有丧失上述四种品行，就没有丧失成为士人的任何一个条件。没有丧失成为士人的任何一个条件，大王可以让他当臣子；丧失了成为士人的一个条件，大王就不让他当臣子了，这样一来，您先前所谓的士还可以算作士吗？”齐王无话可答。尹文说：“假如有这样一个人，他将要治理自己的国家，人民犯了错误，就加以指摘；人民没犯错误，也加以指摘。人民犯了罪，就予以惩罚；人民没有犯罪，也予以惩罚。自己这样做，反而埋怨人民难于治理，可以吗？”齐王说：“不可以。”尹文说：“我私下观察您的臣下治理齐国，正是这样的情形。”齐王说：



virtues could be considered as an intellectual?" The king said, "Yes, he really could be considered as an intellectual." Yin Wen said, "If Your Majesty had a chance to win him over, would you use him as one of your court officials?" The king said, "Of course I would if I could get him. But the problem is that I could not find such a person." Yin Wen said, "If this man were humiliated very badly in public, and he would not fight back, would you still use him as your court official?" The king said, "No. If an intellectual does not fight back when he is humiliated, this is a shame. If he can bear that kind of shame willingly, I would not use him as my court official." Yin Wen said, "He does not lose any one of these four virtues even if he does not fight back. He should still be considered as an intellectual if he still retains all these virtues. You would use him as your court official if he still retains these four virtues, and you would not use him if he loses one of these virtues. From this point of view, could that person you considered as intellectual a moment ago still be regarded as a real intellectual?" The king did not know what he should say. Yin Wen said, "Suppose there was someone here and he was going to govern his state this way: the common people would be castigated whether they had done something wrong or not, and they would also be punished whether they had committed a sin or not. Although he himself acted that way, he would still complain that it is too difficult to administer the common people. What would you think of this person?" The king said, "He should not act that way." Yin Wen said, "Well, according to my personal point of view, I think your court officials are governing the people



【原文】

是，则民虽不治，寡人弗怨也。意者未至然乎。”尹文曰：“言之不敢无说。请言其说。王之令曰：‘杀人者死，伤人者刑。’民有畏王之令，深见侮而不敢斗者，是全王之令也，而王曰：‘见侮而不敢斗，是辱也。’夫谓之辱者，非此之谓也，以为臣不以为臣者罪之也，此无罪而王罚之也。”齐王无以应。论皆若此，故国残身危，走而之谷，如卫。齐湣王，周室之孟侯也。太公之所以老也。桓公尝以此霸也，管仲之辩名实审也。

【今译】

“假如我治理国家真的如此，即使人民不服从管制，我也不埋怨他们。我想，情况还不至于这样吧。”尹文说：“我既然持这样的论调就不敢说假话，请允许我陈述自己的理由。大王的法令规定道：‘杀人的要被处死，伤人的要受到处罚。’有人敬畏大王的法令，即便受到莫大的侮辱也不敢争斗，这是为了顾全大王的法令啊，可是大王却说：‘受人侮辱而不敢争斗，就是耻辱。’真正可以称得上耻辱的，并不是这个意思。本应该让他做臣子，却不让他做了，就等于是惩罚他。这就是没有罪过而大王却予以惩罚。”齐王无话可答。湣王的论调都是这样的，所以国家残破，自身陷入危险境地，出奔到谷邑，又逃到卫国。齐国是周朝分封的诸侯之长，太公终老在那里。桓公曾经凭借它称霸诸侯，那是由于管仲对名与实辨别得非常审慎翔实。





of the state of Qi this way." The king said, "Suppose that what you have just said is true, I would not blame the common people for it even though they are disobedient. But I do not think it could be that bad." Yin Wen said, "Well, since I have already started this topic, please allow me to express my arguments thoroughly and straightforwardly. It is prescribed in the law of Your Majesty as follows: 'Anyone who has murdered another person should be sentenced to death, and anyone who has injured another person must be punished.' Some people do not fight back when they are humiliated since they are paying respect to the law of Your Majesty. That is nothing but showing consideration of the law and being cautious in its preservation. But you have said that it is a shame if one does not fight back when he is being humiliated. That should not be considered as a real shame at all. You should have used this person as your court official, but since you refuse to use him now, that is nothing but a punishment to him. And thus he is punished without having committed any misdeed." The king could not find any words to reply to him. As all the arguments held by King Min were like that, it is no wonder that his state was ruined, his own safety was threatened and as a result, he was forced to escape firstly to Gu Yi and then to the state of Wei. As for the state of Qi, it was the leading feudatory conferred by the Zhou Dynasty, and Duke Tai lived and rested in peace on this land. And based on that land, Duke Huan established one of the most powerful states, because Guan Zhong was good at differentiating the titles and reality.



审分览第五 君守 任数 勿躬 知度 慎势 不二 执一

审分

【原文】

一曰——

凡人主必审分，然后治可以至，奸伪邪辟之涂可以息，恶气苛疾无自至。夫治身与治国，一理之术也。今以众地者，公作则迟，有所匿其力也；分地则速，无所匿迟也。主亦有地，臣主同地，则臣有所匿其邪矣，主无所避其累矣。

凡为善难，任善易。奚以知之？人与骥俱走，则人不胜骥矣；居于车上而任骥，则骥不胜人矣。人主好治人官之事，则是与骥俱走也，必

【今译】

凡是君主，一定要明察君臣的职分，然后国家才能被治理好，奸诈邪僻的途径才可以被堵塞，浊气恶疾才不会自行出现。修养自身与治理国家的道理和方法是一样的。如今用很多人耕种土地，共同劳作时行动就会缓慢，这是因为人们对自己的力气有所藏匿；分开耕作行动就会迅速，这是因为人们不藏匿自己的力气，因而动作就不会缓慢。君主治理国家如同种地一样，臣子和君主共同处理政事，臣子就有办法藏匿自己的私心，君主就无法回避劳顿。

亲自行善是困难的，任用别人做善事就容易。怎么知道是这样的呢？人跟千里马一块跑，那么人不能胜过千里马；人坐在车上驾驭千里马，那么千里马就不能胜过人了。君主喜欢插手臣子职权范围内的事，这就是与千里马一块跑，一定会被落下很远。君主也必须要坐在车上，



Views on Clarifying Duties and Responsibilities

1. On Clarifying Duties and Responsibilities

A sovereign should clarify the duties and responsibilities of himself and his court officials, thus his state can be put in order, the paths of double-dealing and corruption can be blocked off and lethal epidemics will not prevail. The way to govern a state is similar to the way of cultivating one's own mind. Farm work will not be completed quickly if many people are working together because they will not exert themselves. But if the task is divided and allocated to everyone respectively, it will be finished much faster because they will all exhaust their efforts. For a sovereign, governing the state is somewhat the same as cultivating the field. If he and the court officials handle government affairs together, it is possible for the officials to keep their selfish wishes secret and as a result, the sovereign will be busy dealing with concrete affairs.

It is difficult for a sovereign to carry out benevolent acts in person, but it is easy to use others to carry them out. How could I know that? Competing against a swift horse, anyone would lose the race. However, if you stay in the carriage and pull the reins, no swift horse can get ahead of you. If a sovereign likes to interfere in the affairs within the limits of the functions and powers of the court officials, that is similar to racing against a swift horse—he will definitely lag far



【原文】

多所不及矣。夫人主亦有居车，无去车，则众善皆尽力竭能矣，谄谀诌贼巧佞之人无所窜其奸矣，坚穷廉直忠敦之士毕竟劝骋骛矣。人主之车，所以乘物也。察乘物之理，则四极可有。不知乘物而自怙恃，夺其智能，多其教诏，而好自以；若此则百官恫扰，少长相越，万邪并起，权威分移，不可以卒，不可以教，此亡国之风也。

王良之所以使马者，约审之以控其辔，而四马莫敢不尽力。有道之主，其所以使群臣者亦有辔。其辔何如？正名审分，是治之辔已。故按

【今译】

不要抛开车子，这样所有做善事的人都会尽心竭力了，阿谀奉承、邪恶奸佞的人就无法藏匿他们的奸邪，刚正廉洁、忠诚敦厚的人就会争相努力奔走效劳了。君主的车子，是用来承载万物的。明察了承载万物的道理，四方最为边远的土地都可以占有；不懂得承载万物而全凭自己的意愿行事，炫耀自己的才智与能力，频繁地发号施令，并且自以为是；这样一来，群臣都会恐惧惊扰，长幼之间的秩序被逾越，各种邪恶一同出现，权威分散下移，不能善终，不能推行教化，这是亡国的风气。

王良驾驭马的方法是，明察驾驭的要领，握住马的缰绳，因而四匹马没有敢不尽力的。有道的君主，也有用于驾驭臣子们的缰绳。他的缰绳是什么？就是规正并审察名与分，这就是管理臣子的缰绳。所以，依照实际审察名分，以了解实情；听到言论要考察是否与行动相符，不



behind. A sovereign should always travel by carriage, and he should never let his carriage fall into disuse. Thus benevolent people will serve him wholeheartedly, and toadying, wicked and double-dealing ones will be unable to hide their misconducts; upright, honest and loyal people will vie with each other to work for him. The carriage of a sovereign is used to carry a myriad of things. If he knows which kind of things he should carry, he will occupy the whole world, including the remotest areas on all the four borders. However, if he does not realize the importance of carrying a myriad of things on his carriage but does everything according to his own will, always shows off his intelligence and capability, issues edicts over frequently and always considers himself right, under such circumstances, the court officials will be terrified, the order between the elders and the young will be overstepped, all kinds of evils will occur simultaneously, the authority of the throne will be devolved to the inferiors, events will not be properly wound up, and moral education will not be successfully extended. That is the vogue of a state which will be ruined.

Wang Liang knew the most important factors in controlling horses. He would just pull the reins, but every one of the four horses dared not try any less than its best. For a sage sovereign, there is also a rein he can manipulate to take control over the court officials. And what is this rein? It is to clarify the titles and responsibilities scrupulously. That is the appropriate rein for administering the court officials. Therefore, the sovereign should examine the names



【原文】

其实而审其名，以求其情；听其言而察其类，无使放悖。夫名多不当其实，而事多不当其用者，故人主不可以不审名分也。不审名分，是恶壅而愈塞也。壅塞之任，不在臣下，在于人主。尧、舜之臣不独义，汤、禹之臣不独忠，得其数也；桀、纣之臣不独鄙，幽、厉之臣不独辟，失其理也。

今有人于此，求牛则名马，求马则名牛，所求必不得矣；而因用威怒，有司必诽怨矣，牛马必扰乱矣。百官，众有司也；万物，群牛马也。不正其名，不分其职，而数用刑罚，乱莫大焉。夫说以智通，而实以过

【今译】

要让言行抵牾。有很多名不符合实际，有很多事不切实用，因此，君主不能不审察名分。不审察名分，这就是厌恶壅闭却反而更加闭塞自己。闭塞的责任，不在于臣子，而在于君主本人。并非唯独尧、舜的臣子是仁义的，并非唯独汤、禹的臣子是忠诚的，只是他们驾驭臣子得法而已；并非唯独桀、纣的臣子是鄙陋的，并非唯独幽王、厉王的臣子是邪僻的，只是他们驾驭臣子不得法而已。

假如有这样一个人，他想要牛却说马，想要马却说牛，那他所要的一定不能得到；而他却因此动怒发威风，主管的官吏一定会怨恨他，牛马也势必会受到扰乱了。百官群臣，就如同众多的主管官吏一样；万物，就如同众多的牛马一样。不规正他们的名称，不区别他们的



(referring to the positions held by the court officials) and their corresponding duties in order to master the situation. When he hears the talk of others, he should check to see whether it is true or not to make sure that their words match their deeds. There are many positions with duties not in accordance with reality, and there are also many tasks proved to be implausible. Hence, a sovereign must examine the names and their corresponding duties scrupulously. Otherwise, he will be cut off from reality even though he has a strong aversion to being hoodwinked. And if this is the case, the sovereign himself should be the one to blame rather than the court officials. It was not true that only the court officials of Yao and Shun were upright, and only those of Tang and Yu were loyal. However, they knew exactly how to control the reins and use them correctly. Similarly, it was also untrue that only the court officials of Jie and Zhou were uneducated, and only those of Kings You and Li of the Zhou Dynasty were wicked. However, they did not know how to use the reins correctly.

Suppose there is someone who, when he wants a cow, says that he needs a horse; and when he wants a horse, says that he needs a cow. Looking for things this way, he would never get what he wants. Nonetheless, he is still angry since no one can give him precisely what he wants. His superiors will not be satisfied with him, and the cows and horses will be disturbed. Officials are like these superiors, and what they oversee is like the cows and horses. If the sovereign does not clarify their titles correctly and specify their duties clearly,



【原文】

悦；誉以高贤，而充以卑下；赞以洁白，而随以污德；任以公法，而处以贪枉；用以勇敢，而堙以罢怯；此五者，皆以牛为马，以马为牛，名不正也。故名不正，则人主忧劳勤苦，而官职烦乱悖逆矣。国之亡也，名之伤也，从此生矣。白之顾益黑，求之愈不得者，其此义邪！

故至治之务，在于正名。名正则人主不忧劳矣。不忧劳则不伤其耳目之主。问而不诏，知而不为，和而不矜，成而不处。止者不行，行者

【今译】

职分，却频繁地使用刑罚，没有比这能导致更大祸乱的了。称道一个人明智通达，而实际上这人却是愚蠢糊涂的；称赞一个人高尚贤德，而实际上这人却是卑鄙下流的；赞誉一个人品德高洁，而这人却随即表现出污秽的德性；委任他掌管公法，而他行事却贪赃枉法；因为表面勇敢而任用他，他内心却疲软怯懦。这五种情形，都是以牛为马，以马为牛，名都不正。所以，名不正，君主就会忧愁劳顿，群臣就会混乱悖逆。国家的灭亡，名声受到损害，都是由此产生的。想要白，反倒更黑，想得到，却越发得不到，都是这个道理吧！

所以要把国家彻底治理好，当务之急是规正名分。名分正了，君主就不会忧愁劳顿了。不忧愁劳顿，就不会损伤自己的耳目了。多询问，却不专断地发号施令。知道怎样做事，却不亲自动手。使万物和谐，却不自夸。做事成功，却不居功。静止的东西不让它运动起来，运动的东西不让它静止下来。对不同的外物有区别地加以使用，不被外物制约，



but instead resorts to frequent penalties, there will be nothing but severe trouble. If a foolish person is praised as wise, a base person is praised as sublime and sensible, a corrupt person is praised as honest, a greedy and abusive person is put in charge of justice, and a craven-hearted person is used because of his assumed boldness, all of these cases are calling white black and confusing right and wrong. As a result, all these names are not correct. Hence, if the names are wrong, the sovereign himself will become exhausted and the court officials will become confused and disobedient. That also explains the perdition of a nation and the notoriety of the sovereign. Thus, not only will he fail to reach his goals, but he will also make things worse, and the more he pursues his ambition, the further away he will be from it. That is the truth.

So, in order to put the state in perfect order, the most crucial and urgent matter is to clarify the names and their corresponding duties. If these are appropriate and well clarified, the sovereign will not become depressed and exhausted. If he is not depressed and exhausted, there will be no damage to his eyes and ears. He will enquire frequently but will not issue orders arbitrarily; he will know exactly how to handle government affairs but will not handle them in person. Moreover, he will allow harmony to develop but will not show off his ability, and he will succeed in every action he takes but will not consider himself meritorious. With tranquil things, he will not make them locomotive; with locomotive things, he will not make them tranquil; and he will use



【原文】

不止，因形而任之，不制于物，无肯为使，清静以公，神通乎六合，德耀乎海外，意观乎无穷，誉流乎无止，此之谓定性于大湫，命之曰无有。故得道忘人，乃大得人也，夫其非道也；知德忘知，乃大得知也，夫其非德也；至知不几，静乃明几也，夫其不明也；大明不小事，假乃理事也，夫其不假也；莫人不能，全乃备能也，夫其不全也。是故于全乎去能，于假乎去事，于知乎去几，所知者妙矣。若此则能顺其天，意气得游乎寂寞之宇

【今译】

不为外物役使。清静公正，精神通达天地四方，品德照耀四海之外，思维能领略无穷的时空，美名流传没有止境，这就叫寄性命于深邃幽远之处，把它命名为“无有”。所以，得道之人能忘掉人，这就是在最大程度上赢得人心，怎能不算有道？自知有德就忘掉智慧，这就是最大程度上的智慧，怎能不算有德？非常智慧的人不显得机敏，静静地把握事物的征兆，怎能不算聪明？最为聪明的人不做小事，把大事处理得有条不紊，怎能不算伟大？得道之人无所不能，保全自己的天性就无所不能，怎能不算全能？因此，致力于全能就要抛开自己的才能，致力于大事就要抛开具体的事务，致力于智慧就要抛开事物的征兆，这样一来，就能知道事物的精妙之处了。这样就能顺应天性，意气就可以在空廓寂静的



diverse things differently. Thus he cannot be controlled or operated by any external thing. He can remain still and disinterested, and as a result, his soul can reach Heaven, Earth and the remotest areas in all four directions; his virtue can irradiate areas even beyond the Four Seas; his thought can cover endless time and space; and his great reputation can become everlasting. This settling down at the deepest and remotest place is also known as "the State of Nothingness". Hence, whoever has mastered Tao can put the people in oblivion, and that is winning the people over to the highest extent. How could he not be regarded as a person of Tao? Whoever knows that he is virtuous and can put his wisdom in oblivion has the uppermost wisdom. How could he not be regarded as a person of virtue? The wisest person will not appear astute but just grasp the prognostications of things patiently. How could he not be regarded as a person of great intelligence? The most intelligent person will not pay attention to the details but handle the most important things as they present themselves. How could he not be regarded as a person of greatness? A person who has mastered Tao will let things take their own course and maintain the nature of his own life, so he is truly versatile. How could he not be regarded as a person of omnipotence? Hence, whoever is concerned with omnipotence should overlook his ability, whoever is concerned with the most important things should overlook those concrete affairs, and whoever is concerned with wisdom should overlook the prognostications of things. Thus he can master the subtleties of things. Therefore, he



【原文】

矣，形性得安乎自然之所矣。全乎万物而不宰，泽被天下而莫知其所自始，虽不备五者，其好之者是也。

【今译】

宇宙中遨游，形体就可以在自然中获得安适。包容万物却不去主宰，恩泽覆盖天下却没有人知道他的源头，即便不能具备上述的五种情形，也是爱好道的人了。

君守

【原文】

二曰——

得道者必静。静者无知，知乃无知，可以言君道也。故曰中欲不出谓之扃，外欲不入谓之闭。既扃而又闭：天之用密，有准不以平，有绳不以正；天之大静，既静而又宁，可以为天下正。身以盛心，心以盛智，智

【今译】

得道的人一定虚静。虚静的人什么都不知道，智慧的人什么都不知道，这样的人，就可以跟他探讨为君之道了。所以说，内心的欲望不流露出来叫封锁，外部的欲望不能进入内心叫关闭。既封锁又关闭，天性就能得到密藏。有水准仪却不用它测量平面，有墨绳却不用它测量直线，天性就能虚静。既虚静又安宁，就可以匡正天下。身体是用来盛心的，心是用来盛智慧的，智慧深藏不露，因而就无法窥见实情。《鸿



can acclimatize to the nature of life. As a result, his will and spirits can travel freely across the spacious and tranquil universe, and his body can enjoy the easiness provided by nature. Thus he can put up with a myriad of things but will not want to dominate anything, and he can benefit people all over the world though no one knows his name. If this is the case, he can be considered as a person who is keen on Tao even though he might not possess every one of the five above-mentioned conditions.

2. The Principles of a Sovereign

People who have mastered Tao must live in the state of nothingness. People living in the state of nothingness know nothing and people of wisdom know nothing either. You can discuss the principles guiding the behaviour of the sovereigns with these people. So, it is said that if all the inner desires fail to be revealed, it is called a blockade, and if the heart cannot be tempted in any way, it is called closure. If the heart is blockaded and closed, the nature of life can be well maintained. Although there is a level, it will not be used to measure the plane. Although there is a yardstick, it will not be used to measure the beeline. Thus the nature of life can be maintained in the state of nothingness. If a sovereign can maintain both the state of nothingness and tranquillity, he can unify the world and reduce it to good order. The body is used to contain the heart. The heart is used to contain the intelligence. And if the intelligence is kept so deeply in the



【原文】

乎深藏，而实莫得窥乎。《鸿范》曰：“惟天阴鹭下民。”阴之者，所以发之也。故曰不出于户而知天下，不窥于牖而知天道。其出弥远者，其知弥少，故博闻之人、强识之士阙矣，事耳目、深思虑之务败矣，坚白之察、无厚之辩外矣。不出者，所以出之也；不为者，所以为之也。此之谓以阳召阳，以阴召阴。东海之极，水至而反；夏热之下，化而为寒。故曰天无形，而万物以成；至精无象，而万物以化；大圣无事，而千官尽能。此乃谓不教之教，无言之诏。故有以知君之狂也，以其言之当也；有以知君

【今译】

范》中说：“上天暗中启迪下民。”启迪下民，为的是启发他们晓谕道。所以说，足不出户就能遍知天下事，不用从窗户向外望就能了解天道。那些走得越远的人，知道的就越少。所以，博闻强识的人，他们的智慧会有所欠缺；劳顿耳目、深思熟虑的人，他们的智慧就会败坏；洞晓“坚白”、“无厚”论的人，他们的智慧就被丢弃了。足不出户，正是为了达到出门的效果；无为，正是为了有为。这就叫用阳气招致阴气，用阴气招致阳气。东海极其遥远，水流到那里还会返回；夏天的炎热过后，天气就会渐渐变得寒冷。所以说，上天无形，可是万物依靠它生成；至精无形，可是万物依靠它化育；最为圣贤的人虽不做事，可是却能让所有官吏献出全部的才能。这就是所谓的不进行教化的教化，没有言辞的诏



heart, no one could ever manage to peek at the truth of it. It is said in *Hongfan*, "Heaven enlightens human beings secretly." Heaven enlightens human beings to help them master Tao. So, it is said that whoever has mastered Tao can know everything that has happened out of without taking one step out of the house, and can master the principles of Heaven without even looking out of the window. The farther one walks, the less he will master. Hence, the wisdom of the omniscient people must have some deficiencies; the wisdom of those who overly burden their eyes and ears to ponder things endlessly will be damaged; the wisdom of those who are familiar with the thoughts of "Hard and White" and "Dimensionless" will be totally lost. Not taking one step out of the house is intended to allow one to know everything outside the home; the intention of letting things take their own course is to dominate the course of the development of everything and to succeed in every field. This is known as attracting Yin with Yang and attracting Yang with Yin. The East Sea is very far away, but the water will flow back after it reaches there. And after the hot summer, it will get colder and colder. So, it is said that even though Heaven is shapeless, it bestows life to a myriad of things of the world; even though the super vitality is shapeless, it nurtures a myriad of things of the world; and even though the wisest sovereigns does not handle practical affairs in person, he can make all his court officials and officers work for him wholeheartedly. This is known as edification without taking any educational activities, giving orders without saying



【原文】

之惑也，以其言之得也。君也者，以无当为当，以无得为得者也。当与得不在于君，而在于臣。故善为君者无识，其次无事。有识则有不备矣，有事则有不恢矣。不备不恢，此官之所以疑，而邪之所从来也。今之为车者，数官然后成。夫国岂特为车哉？众智众能之所持也，不可以一物一方安车也。

夫一能应万、无方而出之务者，唯有道者能之。鲁鄙人遗宋元王闭，元王号令于国，有巧者皆来解闭。人莫之能解。儿说之弟子请往解

【今译】

告。因此，有办法知道君主的狂妄，因为他的言辞恰当；有办法知道君主的昏惑，因为他的言语得体。君主就是把不恰作为恰当、把不得体作为得体的人。恰当与得体不是君主的事，而是臣子的事。所以，善于当君主的，自己不担当任何职务，其次是不要事必躬亲。自己担当职务就难以做到完备，事必躬亲就难以做到周全。不完备与不周全，是使官吏产生疑惑、并且导致邪僻出现的原因。如今制造车子，要许多主管的人经手后才能造成。治理国家难道只像造车吗？国家的安定是靠众人的智慧和才能来维持的，不可以只靠一件事情、一种方法达到安定。

能以不变应万变，不用任何方法做事却能做成任何事情，只有有道之人能行。鲁国一个边远地区的人送给宋元王一个连环结，宋元王向全国发出号令，让灵巧的人都来解这个结。没有人能解开它。儿说



anything directly. So, we can say that a sovereign is arrogant because his expressions are apt, and we can say that a sovereign is fatuous because his talks are decent. A sovereign should be the one who regards inapt as apt and takes indecent for decent. Neither "correct" nor "decent" have anything to do with the sovereign himself because these should be the rules of court officials. So, if a sovereign is most talented, firstly, he will not assume any government post himself. Secondly, he will not handle government affairs himself. When he assumes a post, it is difficult for him to perform his duty perfectly. When he handles government affairs in person, it is difficult for him to deal with everything thoroughly. And if this is the case, the officers and court officials will have doubts about his ability, and as a result, it will lead to wicked and corrupt activities. For instance, the process of making a carriage has many working procedures and needs the cooperation of many people. Isn't governing a state much more complicated than making a carriage? The safety of a state can be maintained only by resorting to the wisdom and capabilities of the masses. Therefore, it cannot be guaranteed by only taking one action or one measure.

Reacting to ever-changing conditions systematically and reaching every goal without personal intervention can only be done by people who have really mastered Tao. A man from the border district of the state of Lu once presented a puzzle ring to King Yuan of the state of Song. King Yuan issued an order for all the skilled people to come over to his place to unsnarl it, but no one could do it. One of the disciples of Er



【原文】

之，乃能解其一，不能解其一，且曰：“非可解而我不能解也，固不可解也。”问之鲁鄙人。鄙人曰：“然，固不可解也。我为之而知其不可解也。今不为而知其不可解也，是巧于我。”故如儿说之弟子者，以“不解”解之也。郑大师文终日鼓瑟而兴，再拜其瑟前曰：“我效于子，效于不穷也。”故若大师文者，以其兽者先之，所以中之也。故思虑自心伤也，智差自亡也，奋能自殃，其有处自狂也。故至神逍遥倏忽而不见其容，至圣变习移俗而莫知其所从，离世别群而无不同，君民孤寡而不可障壅，此则奸邪之情得而险陂谗慝谄谀巧佞之人无由入。凡奸邪险陂之人，必有

【今译】

的弟子请求前去解结，只能解开其中的一个，不能解开另一个，并且说：“并非它可以解开而我不能解开，这个绳结本来就解不开。”以此询问鲁国那个边远地区的人，那人说：“是的，这个绳结本来就不能解开。我打的这个结，所以知道它不能解开。如今有人没打这个结，却知道它解不开，这人比我灵巧。”所以，像儿说的弟子，是用“解不开”的答案解决了绳结的疑难。郑国的太师文弹奏了一整天瑟，站起身来，在瑟前拜了两次说：“我学习你，学习你变化无穷的音律。”因此，像太师文这样的人，先让自己的心如兽类一样冥然无知，因而能合乎瑟的音律。所以，深思熟虑就会使内心受到损伤，聪明机巧就会使自身灭亡，逞能恃强就会使自己遭殃，担当职务就会使自己狂妄。所以，最为神明的存在能逍遥自得、转瞬即逝，人们却看不到它的形体；最为圣明的人能移风易俗，人们却不知为何而改变；超群脱俗，却没有不和谐的；身为君主治理人民，却不会受到阻塞雍闭。这样就能了解奸邪的实情，阴险邪僻、谄谀奉承、智巧伪诈的人就无法进入朝廷。凡是奸邪险恶的人，一定有所凭借。



Shuo went there to try. He unsnarled one of its links but could not unsnarl the other one. He said, "It is not that I am not skilled enough to unsnarl it. The problem is that it cannot be unsnarled anyway." The man from Lu was then asked for the answer, and he said, "It is true. It cannot be unsnarled. I made it myself. Therefore I know that it cannot ever be unsnarled. However, this man realized that even though he did not make it himself, so he is more adroit than I am." Hence, the disciple of Er Shuo settled this problem by "unsettling" it. Grand Tutor Wen of the state of Zheng played the *se* all day long. He bowed twice in front of the *se* and said, "I am learning from you because your tones can change endlessly." Hence a person like Grand Tutor Wen would let his heart be as ignorant as that of an animal so that he could correspond to the tones of the *se*. Therefore, pondering things overly will hurt your heart; playing tricks will cause the perdition of your own life; showing off your ability and power will get you into trouble; and assuming a position will drive you mad. So, the subtlest supernatural beings can move freely and disappear swiftly, but they cannot be figured out by human beings; the most sensible of persons can transform social traditions unknowingly and no one will know the cause for the change. Such people retreat from the crowds but are still in harmony with them. They are reigning but cannot be hoodwinked or cut off from reality. Thus they are aware of the actual conditions of the wicked people, so the official careers of people who are insidious, evil, toadying, hypocritical or deceitful can be brought to an end. Those who



【原文】

因也。何因哉？因主之为。人主好以己为，则守职者舍职而阿主之为矣。阿主之为，有过则主无以责之，则人主日侵而人臣日得。是宜动者静，宜静者动也；尊之为卑，卑之为尊，从此生矣。此国之所以衰而敌之所以攻之者也。

奚仲作车，苍颉作书，后稷作稼，皋陶作刑，昆吾作陶，夏鲧作城，此六人者所作当矣，然而非主道者，故曰作者忧，因者平。惟彼君道，得命之情，故任天下而不强，此之谓全人。

【今译】

他们凭借什么？就是君主本人的所作所为。君主喜欢事必躬亲，那样担当官职的人就会放弃自己的职责而曲从君主所做的事情。曲从君主所做的事情，有了过错，君主也无法责备他，这样一来，君主就会一天天受侵夺，臣子就会一天天得志。这就是该运动的却静止下来，该静止的却运动起来了。尊贵的变得卑微低下、卑微低下的变得尊贵的情形，就由此产生了。这就是导致国家衰弱、外敌侵犯的原因。

奚仲最先制作车子，苍颉首创文字，后稷最先开始耕种五谷，皋陶最早制定了刑法，昆吾发明了陶器，夏鲧最先发明了筑城。这六个人所制作的東西都是适宜的，然而都不是作君主的应该做的。所以说，创造的人忙乱，利用他人创造成果的人安逸。掌握了为君之道，懂得生命的真谛，因此能驾驭天下也不感到吃力，这样的人就叫全人。



are evil and corrupt must have had some opportunities to gain power. What kind of opportunities did they have? The answer lies in the behaviour of the sovereign himself. If the sovereign loves to handle everything in person, the officials will cater to his interest by not performing their duties themselves and letting him do whatever he wants to do. If this is the case, even if they have committed some mistakes, they will be let off scot-free. As a result, the power of the sovereign will be infringed day by day, but the officials' power will increase at the same time. In this case, what should remain motionless will become locomotive, but what should be locomotive will become motionless. As a result, the honourable and powerful will become mean and low, but the mean and low will become honourable and powerful. That will lead to the decline of the state and cause invasion by foreign states.

Xi Zhong was the first to make a carriage, Cang Jie was the first to use written characters, Hou Ji was the first to grow crops, Gao Tao was the first to create the criminal law, Kun Wu was the first to make pottery and Xia Gun was the first to build cities. The things created by these six people are very useful. Nonetheless, a sovereign should never attempt to do these kinds of things in person. It is said that inventors are busy, but those who use their inventions are at leisure. If a sovereign can master the principles of being a sovereign and grasp the nature of life, he can govern the whole world but not feel painful to do so. And such a person can be addressed as the Perfect Person.



任数

【原文】

三曰——

凡官者，以治为任，以乱为罪。今乱而无责，则乱愈长矣。人主以好暴示能，以好唱自奋，人臣以不争持位，以听从取容，是君代有司为有司也，是臣得后随以进其业。君臣不定，耳虽闻不可以听，目虽见不可以视，心虽知不可以举，势使之也。凡耳之闻也藉于静，目之见也藉于昭，心之知也藉于理。君臣易操，则上之三官者废矣。亡国之主，其耳

【今译】

凡是官吏，能把自己管辖的事务处理得井井有条的，就是胜任的；把自己管辖的事务处理得乱糟糟的，就是有罪的。如今对于那些把自己治内的事情处理得乱糟糟的人却不加责罚，混乱就会加剧。君主喜好炫耀自己的才能，喜欢为人先导并且以此自夸，臣子通过不对君主进行劝谏来保住自己的官职，通过曲意听从求得荣耀，这就是君主代替主管官吏做主管官吏，这样一来，臣子就能通过屈从君主的意愿使自己得到升迁。君臣之间的正常秩序不能确定，耳朵即便能听也无法正确地听取意见，眼睛即便能看也无法正确地看清事物，心即便能够认知也无法做出正确的决定，这是情势所决定的。举凡耳朵能听见，是凭借着周围环境的寂静；眼睛能看见，是凭借着光明；心能认知，是凭借着义理。如果君臣的职守颠倒了，上述的三种官能就都废弃了。亡国的君主，他



3. On Resorting to the Right Method

As for court officials, if everything under their supervision is done well, they are qualified for their positions. But if all the affairs under their supervision are in chaos, they will be regarded as guilty. It will lead to more severe problems if the guilty ones who mishandle the affairs under their supervision are not punished. If the sovereign likes to show off his own ability and is proud of being a master of others, and moreover, if the court officials are concerned only with consolidating their powers and gaining fame by catering to the sovereign's wishes rather than challenging him when appropriate, the sovereign is taking the place of the court officials. If this is the case, the court officials can seek opportunities for promotion by accommodating themselves to the wishes of the sovereign. Thus correct order between the sovereign and his inferiors cannot be established. Even though the sovereign's ears can hear things, he will not hear correct and useful opinions; even though his eyes can see, he will not discern things correctly; even though his heart can perceive things, he will not make the right decisions. That is determined by the objective situation. The ear can hear voices by virtue of the tranquillity of the surroundings; the eye can see things by virtue of the light; the heart can cognize things by virtue of some fixed rules. These three functions will fall into disuse if the duties of the sovereign and the court officials are not reversed. As for those sovereigns whose states have



【原文】

非不可以闻也，其目非不可以见也，其心非不可以知也，君臣扰乱，上下不分别，虽闻曷闻，虽见曷见，虽知曷知，驰骋而因耳矣，此愚者之所不至也。不至则不知，不知则不信。无骨者不可令知冰。有土之君，能察此言也，则灾无由至矣。

且夫耳目知巧，固不足恃，惟修其数、行其理为可。韩昭釐侯视所以祠庙之牲，其豕小，昭釐侯令官更之。官以是豕来也，昭釐侯曰：“是非向者之豕邪？”官无以对。命吏罪之。从者曰：“君王何以知之？”君

【今译】

的耳朵并非不能听，他的眼睛并非不能看，他的心并非不能认知，可是君臣之间的秩序被打乱了，上下之间的区别被抹杀了，即使能听，又能真正听懂什么？即使能看，又能真正看到什么？即使能认知，又能真正知道什么？要达到随心所欲的境界，就得有所凭借。这是愚昧君主的智慧所不能达到的高度。不能达到就不能知道，不能知道就不会相信。没有骨骼的虫子不可能让它感觉到寒冷。拥有疆土的君主，能明察这一论调，灾祸就无从产生了。

说到耳目智巧，这些东西本来就不足以依靠，只有注重运用驾驭臣子的方法，遵循义理行事才行。韩昭釐侯看了用于祭祀宗庙的牺牲，觉得猪太小了，昭釐侯让主管的官吏换一头大的。官吏又把这头猪拿来了，昭釐侯说：“这不是刚才的猪吗？”官吏无话可答。昭釐侯就命令掌



been ruined, it is not that their ears could not hear, their eyes could not see and their hearts could not cognize things. But, under their supervision, the order between themselves and their court officials was disarranged, and the distinction between the upper and lower classes was obliterated. Under such circumstances, even though they could hear, could they hear the truth? Even though they could see, could they see reality? Or even though they could cognize, could they really understand anything? If a sovereign wants to do everything according to his own will, he should resort to something. However, the intelligence of those foolish sovereigns could not reach that level. They could not know certain things since they are not intelligent enough, and they will not believe in certain things since they could not understand them. Boneless creatures cannot feel the cold. If sovereigns who own some territories really understand the aforementioned argument, they will not get into trouble.

The ear and the eye are not reliable because they can play petty tricks. The crucial factors a sovereign must master are to pay attention to the correct method for presiding over the court officials, and to act according to the fixed rules. When Marquis Zhao Li of the state of Han saw the hog given for offering at the ceremony held at the national ancestral temple, he thought it was too small, so he asked the official in charge of rituals to exchange it for a bigger one. But the official brought back the same hog again. Marquis Zhao Li asked, "Isn't it the same one?" The official could not find even one word to reply. The marquis then ordered the official in charge



【原文】

曰：“吾以其耳也。”申不害闻之，曰：“何以知其聋？以其耳之聪也。何以知其盲？以其目之明也。何以知其狂？以其言之当也。故曰去听无以闻则聪，去视无以见则明，去智无以知则公。去三者不任则治，三者任则乱。”以此言耳目心智之不足恃也。耳目心智，其所以知识甚阙，其所以闻见甚浅。以浅阙博居天下、安殊俗、治万民，其说固不行。十里之间而耳不能闻，帷墙之外而目不能见，三亩之宫而心不能知。其以东

【今译】

管法律的官吏治他的罪。昭釐侯的侍从问他说：“大王怎么知道还是那头猪呢？”昭釐侯说：“我是根据猪的耳朵辨认出来的。”申不害听了这件事后说：“怎么知道他聋？因为他的听觉好。怎么知道他瞎？因为他的视力好。怎么知道他狂？因为他的话得体。所以说，除掉听觉，什么都无法听到，听觉就灵敏了；除掉视觉，什么都无法看到，目光就明亮了；除掉智慧，什么都无法知道，就会公正无私了。除掉这三种官能不加使用，国家就治理得好；使用这三种官能，国家就会混乱。”以此来表明耳目心智不足以依靠。耳目心智，它们所能了解认识的东西很贫乏，它们所能听到见到的东西很肤浅。凭着肤浅贫乏的知识拥有广袤的天下，安顿习俗不同的地区，治理成千上万的人民，这种论调当然行不通。相隔十里的声音，耳朵就不能听到；帷幕墙垣以外的事物，眼睛就不能看到；三亩大的宫室里面的情况，心就不能知道。凭着这些，向东逼近开



of justice to punish him. One of the marquis's attendants asked him, "Your Majesty, how could you know that the hog was the same one?" "I know that by its ear," said the marquis. When Shen Buhai heard of this story, he said, "How could you tell that he is deaf? Because his hearing is fine. How could you tell that he is blind? Because his eyesight is sharp. How could you tell that he is mad? Because his talks are appropriate. So, get rid of the hearing so that you cannot hear anything, thus your hearing will become perfect; get rid of the eyesight so that you cannot see anything, thus your eyesight will become perfect; get rid of your intelligence so that you cannot cognize anything, thus you will become unbiased. The state will be put in order if these three kinds of senses are disused. Contrarily, if these three senses are used, the state will fall into chaos." According to his point of view, we should not rely on the senses of our ears, eyes or intelligence. Using our ears, eyes and intelligence, we can get only very limited knowledge. Moreover, the knowledge we get this way is also very shallow. Based on this limited and shallow knowledge, it is not possible to maintain the authority over the whole world, safeguard different areas with diverse customs and govern tens of thousands of people. We could not hear the sounds given out by things located ten *li* away from us, could not see things on the other side of the wall or veil, nor could we know the situation inside a building with the size of three *mu*. Imagine what would happen if we wanted to launch attacks against other states to enlarge our territory as far as the state



【原文】

至开梧、南抚多顓、西服寿靡、北怀儋耳，若之何哉？故君人者，不可不察此言也。治乱安危存亡，其道固无二也。故至智弃智，至仁忘仁，至德不德。无言无思，静以待时，时至而应，心暇者胜。凡应之理，清静公素，而正始卒；焉此治纪，无唱有和，无先有随。古之王者，其所为少，其所因多。因者，君术也；为者，臣道也。为则扰矣，因则静矣。因冬为寒，因夏为暑，君奚事哉？故曰君道无知无为，而贤于有知有为，则得之矣。

【今译】

梧国，向南安抚多顓国，向西征服寿靡国，向北收服儋耳国，情况又会怎样呢？所以当君主的，必须要明察这些话。决定治与乱、安与危、存与亡的关键因素本来就是一致的。因此，最智慧的人会抛开自己的智慧，最仁慈的人会忘记自己的仁慈，道德最高尚的人不以有德自居。不说话、不进行思虑，安静地等待时机，时机到来时就做出反应，内心闲暇的人就能取胜。对外界事物做出反应的正确方式是，清静无为，公正质朴，始终保持端正的心志。这样进行治理整顿，即便不倡导，也有人应和；即便不带头，也有人跟随。古代成就王业的人，他们自己做的少，因势利导的多。因势利导，是当君主的方法；亲自做事，是当臣子的准则。亲自做事就会忙乱，因势利导就会清静。顺应冬天实现寒冷，顺应夏天实现炎热，君主还做什么事呢？所以说，为君之道是无知无为，却胜过有知有为，这样就算掌握做君主的真谛了。



of Kai Wu in the east, Duo Ying in the south, Shou Mi in the west and Dan Er in the north. Hence, every sovereign should scrutinize this point of view carefully. Whether a state is in order or in disorder, whether it is safe or in danger, and whether it will survive or perish are all decided by one crucial factor. Hence, the wisest person would put aside his own wisdom, the kindest person would put aside his own kindness, and the most virtuous person would put aside his own virtue. Without thinking of or talking about anything, they just wait patiently for the right time. They will react as soon as the right time comes, and only those who can remain calm will reach the goals they set up for themselves. The correct way to react to external things is to remain quiet, let things take their own course and be upright and disinterested. If you govern a state this way, others will respond to you without request, and they will follow you without being directed. Instead of handling government affairs in person, ancient kings who unified the world often adroitly guided their actions according to the circumstances. For a sovereign, this is the correct way to govern. As for the court officials, they should stick to the rule of handling government affairs in person. By handling government affairs himself, the sovereign will be very busy, but by guiding actions according to the circumstances, he will be free. Making good use of the coldness of the winter to refrigerate things and the heat of the summer to keep things warm, why is it necessary for the sovereign to do so many things in person? So, it is said that the correct way for a sovereign to govern is to disregard his



【原文】

有司请事于齐桓公。桓公曰：“以告仲父。”有司又请。公曰：“告仲父”，若是三。习者曰：“一则仲父，二则仲父，易哉为君！”桓公曰：“吾未得仲父则难，已得仲父之后，曷为其不易也？”桓公得管子，事犹大易，又况于得道术乎？

孔子穷乎陈、蔡之间，藜羹不斟，七日不尝粒，昼寝。颜回索米，得而爨之，几熟。孔子望见颜回攫其甑中而食之。选间，食熟，谒孔子而进食。孔子佯为不见之。孔子起曰：“今者梦见先君，食洁而后馈。”颜

【今译】

主管的官吏向齐桓公请示事情，桓公说：“跟仲父说去。”主管官吏又请示事情，桓公说：“跟仲父说去。”这种情况反复出现了三次。桓公身边的人说：“第一次请示，您让他去找仲父；第二次还是找仲父。这样当君主也太容易了！”桓公说：“我没有得到仲父之前是很难的，得到了仲父以后，怎能不容易呢？”桓公得到管仲，做事情就非常容易了，更何况得到道呢？

孔子被困在陈国与蔡国的边境上，只能吃野菜汤，七天没吃到一粒米。孔子白天小睡，颜回出去讨米，讨到米就烧火做饭。饭快要煮熟的时候，孔子看见颜回从锅里抓起饭来吃。过了一会儿，饭做熟了，颜回谒见孔子，呈上饭来。孔子假装没看见颜回抓饭吃，他起身说道：“今天我梦见了先君，把饭弄干净以后才去祭祀祖先。”颜回回答说：“不行。



own wisdom and let things take their own course. That is much better than showing off his own wisdom and interfering with government affairs.

Once an official asked for instructions from Duke Huan. Duke Huan said, "Please ask Zhong Fu." When this official asked Duke Huan for instructions again, Duke Huan just said, "Ask Zhong Fu." And it was the same when he asked for the third time. People around Duke Huan said, "When he asked for instructions for the first time, you told him to ask Zhong Fu. And the second time, you told him to ask Zhong Fu again. It is so easy to govern a state this way!" Duke Huan said, "Well, it was not that easy before I used Zhong Fu. And of course it has become easy since I won over Zhong Fu." After Duke Huan won over Guan Zhong, he could release himself from many practical affairs. What more could have happened had he mastered Tao?

When Confucius was confined at the border between Chen and Cai, he had been eating only potherb soup and had not taken any staple food for seven days. On one occasion, he slept during the day. Yan Hui went out to beg for some rice. He then returned to build a fire to cook it. When it was almost ready, Confucius opened his eyes and saw Yan Hui taking some rice from the cooking pot. He pretended that he had not seen it. After a while, Yan Hui finished cooking and brought the rice to him. Confucius stood up and said, "I have just dreamed of our deceased sovereign. He would not sacrifice anything to our ancestors unless he made sure that the offering was clean." Yan Hui replied, "No, it was not like



【原文】

回对曰：“不可。向者煤室入甑中，弃食不祥，回攫而饭之。”孔子叹曰：“所信者目也，而目犹不可信；所恃者心也，而心犹不足恃。弟子记之，知人固不易矣。”故知非难也，孔子之所以知人难也。

【今译】

刚才烟灰掉到锅里，扔掉那弄脏了的饭不吉利，我就抓出来吃了。”孔子叹息着说：“人们所相信的是自己的眼睛，可眼睛还是不可信的；所依靠的是心，可心还是不可依靠的。徒弟们记住：了解人本来就不容易。”所以，知道一些事情并不难，掌握孔子的知人之术就难了。

勿躬

【原文】

四曰——

人之意苟善，虽不知可以为长。故李子曰：“非狗不得兔，兔化而狗，则不为兔。”人君而好为人官，有似于此。其臣蔽之，人时禁之，君自蔽则莫之敢禁。夫自为人官，自蔽之精者也。拔彗日用而不藏于篋，故

【今译】

如果一个人的心意好，即使不智慧，也可以成为君长。所以李悝说：“没有狗就不能逮到野兔，野兔如果变得跟狗一样，那就不是野兔了。”如果君主喜欢插手臣子职权范围内的事，情况就与此类似。臣子蒙蔽君主，别人还能时时加以制止；君主蒙蔽自己，那就没有人敢于制止了。君主亲自做臣子职权范围内的事，这是在最大程度上蒙蔽自己。扫帚每天使用，因而不把它藏在箱子里。因此，君主运用自己的智慧去考虑事情，心志就会衰竭；有所行动，就会昏庸；事必躬亲，就会疲惫。



that. A moment ago, some cinder fell into the pot. I felt guilty about throwing away the contaminated rice, so I just seized it and ate it." Confucius groaned, "We trust our eyes to watch things, but our eyes are undependable; we count on our hearts to cognize things, but our hearts are unreliable. Disciples, please remember that it is always difficult to know others." Hence, it is not difficult to know some things; however, it is not easy to grasp Confucius' s method for knowing other people.

4. On Not Taking Care of Everything in Person

If a person is kind, he can become a leader even though he is not wise enough. Li Kui said, "No hare can be caught without the help of the dog. However, if hares were similar to dogs, there would be no hare." It is somewhat the same if a sovereign loves to interfere in affairs under the supervision of the court officials. There could be someone to stop it if the officials were trying to hoodwink the sovereign, but no one would dare stop the sovereign if he is beclouding himself. For a sovereign, nothing could be worse than personally handling the practical affairs under the supervision of the court officials. The broom will not be put into a box if it is used all the time. Therefore, if the sovereign uses his own intelligence to ponder government affairs, the function of his heart and mind will become weak; if he takes some actions himself, he will become fatuous; if he takes care of everything in person, he will become exhausted. As for



【原文】

用则衰，动则暗，作则倦。衰、暗、倦三者非君道也。

大桡作甲子，黔如作虏首，容成作历，羲和作占日，尚仪作占月，后益作占岁，胡曹作衣，夷羿作弓，祝融作市，仪狄作酒，高元作室，虞姁作舟，伯益作井，赤冀作臼，乘雅作驾，寒哀作御，王冰作服牛，史皇作图，巫彭作医，巫咸作筮，此二十官者，圣人之所以治天下也。圣王不能二十官之事，然而使二十官尽其巧、毕其能，圣王在上故也。圣王之所不

【今译】

衰竭、昏庸、疲惫，这三种情形都不是为君之道。

大桡首创六十甲子，黔如首创蓍首置闰法，容成首创历法，羲和首创计算日子的方法，尚仪首创计算月份的方法，后益首创计算年岁的方法，胡曹首创衣服，夷羿首创弓，祝融首创市肆，仪狄首创酿酒，高元首创房屋，虞姁首创船，伯益首创井，赤冀首创臼，乘雅首创用马驾车，寒哀首创驾车术，王亥首创驾牛法，史皇首创图画，巫彭首创医术，巫咸首创占卜。这二十位官员，是圣人用来治理天下的。圣贤的君王自己不



decline, fatuity or exhaustion, if any of these three cases occurs, it is against the fixed principle of a sovereign.

Da Rao invented the Jia Zi Calendar (the method of using the ten Heavenly Branches and the twelve Earthly Branches to calculate time). Qian Ru invented Bu Shou Arithmetic. Rong Cheng was the first to make a calendar. Xi He was the first to discover the way of calculating the time of day, Shang Yi was the first to discover the way of calculating the time of month, Hou Yi was the first to discover the way of calculating the time of year, Hu Cao was the first to make garments, Yi Yi was the first to invent the arrow, Zhu Rong was the first to establish the market, Yi Di was the first to brew alcohol, Gao Yuan was the first to build a house, Yu Xu was the first to make a boat, Bo Yi was the first to dig a well, Chi Ji was the first to make mortar, Cheng Ya was the first to use a horse to pull a carriage, Han Ai was the first to create the way of using reins to control horses, Wang Hai was the first to create the way of using reins to control cows, Shi Huang was the first to create painting, Wizard Peng was the first to use medical therapy, and Wizard Xian was the first to use fortune-telling. Sages used the aforementioned twenty officials to govern the world, as they themselves could not invent the things created by these twenty officials. Nevertheless, they did manage to make them devote all their skills and abilities to work for them. That happened while sage sovereigns were in power. This kind of sovereigns are the most capable of people although they are not personally that capable in every field, and they are also the wisest of



【原文】

能也、所以能之也，所不知也、所以知之也。养其神、修其德而化矣，岂必劳形愁弊耳目哉？是故圣王之德，融乎若月之始出，极烛六合而无所穷屈；昭乎若日之光，变化万物而无所不行。神合乎太一，生无所屈，而意不可障；精通乎鬼神，深微玄妙，而莫见其形。今日南面，百邪自正，而天下皆反其情，黔首毕乐其志、安育其性而莫为不成。故善为君者，矜服性命之情，而百官已治矣，黔首已亲矣，名号已章矣。

管子复于桓公，曰：“垦田大邑，辟土艺粟，尽地力之利，臣不若宁

【今译】

能做二十位官员所做的事，然而却能使二十位官员献出他们全部的技艺和才能，这是圣贤的君王在位的原因。圣贤的君王有所不能，因此才有才能；有所不知，因此才有智慧。修养自己的精神与品德，就能化育万物，何必一定要使自身劳顿忧虑、使耳目都疲惫不堪呢？因此，圣贤君王的品德，如同刚刚升起的新月一般灿烂，普照天地四方，无所不及；如同太阳的光芒一般明亮，化育万物，无所不能。精神与道相符合，生命不遭受任何挫伤，因而心志不可被阻挡；精气与鬼神相通，深微玄妙，没人能看见它的形体。君主面朝南端正地坐在朝堂之上，各种邪曲自然得到匡正，天下的人都恢复自己的本性，百姓欢愉，安养自己的心性，因而做任何事情都能成功。所以，善于当君主的人，谨慎地保持着生命的本性，而各种官吏都能被管理好，百姓都能亲附，自己的名声也会显赫。

管子向齐桓公禀报说：“谈到开垦田地、扩大城邑，耕耘土地、种植



people although they are not personally that familiar with everything. By simply cultivating their souls and improving their virtues, they can edify their people and foster a myriad of things successfully. Therefore, is it really necessary for them to worry about government affairs, handle them in person and make their eyes and ears exhausted in the process? Hence, the virtue of sage sovereigns is as bright as the newly risen moon—it can illuminate the whole world and leave no single place in the dark. It is also as luminous as the sunshine in that it can edify and nurture countless things. Their vitality is in harmony with Tao and there is no threat to their lives, so their will cannot be impeded by anything else. Their souls can communicate with ghosts and deities; a form of communication so subtle that no one can wholly understand it. Facing the south, the sovereign can sit idly in the court hall, and as a result, all kinds of evil conduct will be corrected naturally, and the people of the world can maintain the inherent nature of life, live their lives happily and cultivate their minds in peace, so every action can result in success. Hence, a sage sovereign who is clever at safeguarding his power will maintain the nature of life scrupulously, and under his supervision, his officials will perform their duties assiduously, the common people will be won over, and he himself will be held in high repute.

Once, Guanxi reported to Duke Huan of the state of Qi, “As far as reclaiming the wastelands, enlarging cities and towns, growing crops and making good use of the favourable geographical conditions are concerned, I am not as good as



【原文】

速，请置以为大田。登降辞让，进退闲习，臣不若隰朋，请置以为大行。蚤入晏出，犯君颜色，进谏必忠，不辟死亡，不重贵富，臣不若东郭牙，请置以为大谏臣。平原广城，车不结轨，士不旋踵，鼓之，三军之士，视死如归，臣不若王子城父，请置以为大司马。决狱折中，不杀不辜，不诬无罪，臣不若弦章，请置以为大理。君若欲治国强兵，则五子者足矣；君欲霸王，则夷吾在此。”桓公曰：“善。”令五子皆任其事，以受令于管子。十

【今译】

谷物，充分发挥利用地力，这方面我不如宁速，请让他做大田。谈到迎接宾客，熟悉升降、辞让、进退等礼仪，这方面我不如隰朋，请让他做大行。谈到早入朝、晚退朝，敢触怒君主，忠心谏诤，不躲避死亡，不看重富贵，这方面我不如东郭牙，请让他做大谏臣。谈到在平原旷野部署战阵，使战车整齐行进而不错乱、士兵不临阵退却，鼓声一响，三军将士都视死如归，这方面我不如王子城父，请让他做大司马。谈到断案恰当，不枉杀无辜者，不冤枉无罪的人，这方面，我不如弦章，请让他做大理。大王如果想治国强兵，有这五个人就足够了；要想成就王霸大业，有我管夷吾在此。”桓公说：“好。”安排五个人都担任了各自所适合的官职，



Ning Su. Please appoint him to be minister of agriculture. As far as receiving guests and behaving according to the rules of propriety are concerned, I am not as good as Xi Peng. Please appoint him to be minister of etiquette. As far as working hard at the court from morning till evening, daring to irritate you to remonstrate earnestly with you, risking life to defend the state and laying no stress on wealth are concerned, I am not as good as Dongguo Ya. Please appoint him to be chief adviser. As to deploying troops on the field to ensure that chariots can advance in an orderly manner, and soldiers will maintain morale and follow the officers to fight to death rather than retreat when they hear the orders given by the war drum, I am not as good as Prince Chengfu. Please appoint him to be minister of war. As far as judging lawsuits fairly to make sure that no innocent person is killed and no one is treated unjustly is concerned, I am not as good as Xuan Zhang. Please appoint him to be minister of justice. If you only hope to put the state in order and establish a formidable army, these five people are enough to fulfil that goal. However, if you wish to establish one of the most powerful states or unify the whole world, I am the right one—the one on whom you can always count.” Duke Huan said, “Excellent!” Those five people were then appointed to the positions recommended by Guanzi, and they were all put under his supervision as well. Due to the contributions of Guan Yiwu and these five people, Duke Huan arranged nine meetings of state sovereigns, unified the whole world and reduced it to good order within ten years. Guan Zhong was



【原文】

年，九合诸侯，一匡天下，皆夷吾与五子之能也。管子，人臣也，不任己之不能，而以尽五子之能，况于人主乎？人主知能、不能之可以君民也，则幽诡愚险之言无不职矣，百官有司之事毕力竭智矣。五帝三皇之君民也，下固不过毕力竭智也。夫君人而知无恃其能、勇、力、诚、信，则近之矣。凡君也者，处平静、任德化以听其要，若此则形性弥羸，而耳目愈

【今译】

让他们听从管子的命令。此后十年之间，桓公九次会盟诸侯，匡正天下，都是依靠了管夷吾和五个人的才能。管子是臣子，他不担当自己不能胜任的官职，而让五个人贡献出各自全部的才能，更何况君主呢？君主清楚自己能做什么与不能做什么就可以治理人民了，这样一来，狡猾、伪诈、愚蠢、阴险的言论就都能识别，臣子们就能忠于职守并贡献出全部的才智与能力。三皇五帝治理人民，也不过是让臣民都贡献出各自全部的能力与才智而已。君主治理臣民，而知道不依仗自己的才能、勇武、诚实、守信，就差不多了。凡是当君主的，都应该保持平静，靠道德教化人民，把握住最根本的东西，这样，他的外表和内心就会更加充盈，耳目就会更加敏锐；所有官吏都会恪守本职，而不敢苟且懈怠；人人



one of Duke Huan's officials and he knew that he should not take charge of things beyond his limits, so he recommended the five persons and made them devote their abilities for the benefit of the state. What should a sovereign do to perform his role? If a sovereign can distinguish between what he should do and what he should not do, he can administer the people well. If this is the case, he will be able to recognize the guileful, deceitful, foolish and insidious opinions of others. Under such circumstances, the court officials will perform their duties assiduously and devote all their wisdom and talents to serve him. The methods used by the Three King Ancestors and the Five Di Ancestors to govern their people simply involved allowing everyone to contribute their abilities and wisdom wholeheartedly. As far as governing a state is concerned, as long as the sovereign knows that he should not count solely on his own capability, courage, honesty and sincerity, he should be able to govern effectively as a sovereign. A sovereign should remain even-tempered, edify the common people with his virtues and firmly grasp the essential matters. Thus both the expressions on his face and his heart will become satisfied, and his eyesight and audition will become better. Moreover, the officials will perform their duties assiduously and none of them will dare neglect their responsibility. They will take good care of the affairs under their supervision to substantiate their names and corresponding duties. Thus all the names will correspond with reality, and this is known as having mastered Tao.



【原文】

精；百官慎职，而莫敢愉缙；人事其事，以充其名。名实相保，之谓知道。

【今译】

都会做好自己的事情，来充实自己的名分。名与实相符，就叫懂得道。

知度

【原文】

五曰——

明君者，非遍见万物也，明于人主之所执也。有术之主者，非一自行之也，知百官之要也。知百官之要，故事省而国治也。明于人主之所执，故权专而奸止。奸止则说者不来，而情谕矣；情者不饰，而事实见矣。此谓之至治。

至治之世，其民不好空言虚辞，不好淫学流说，贤不肖各反其质。行其情，不雕其素；蒙厚纯朴，以事其上。若此则工拙愚智勇惧可得以

【今译】

圣明的君主，并非能普遍洞悉万物，而是能明察君主所应把握的东西。有道的君主，并非事必躬亲，而是能懂得治理百官的关键。懂得治理百官的关键，所以君主的事务少而且国家能够治理得好。明察君主所应把握的东西，所以能独揽大权，奸邪也会止息。奸邪止息了，游说的人就不会前来，而实情也能晓谕了。实情不加虚饰，事实就能显现出来了。这就叫最完美的政治。

政治最完美的时代，人民不喜欢说空话假话，不喜欢传播流言邪说。贤人与不肖者都恢复他们的本来面目。人们都按照各自的本性行事，不伪饰自己，本着敦厚纯朴来侍奉君主。这样一来，不管是灵巧的还是笨拙的、愚蠢的还是聪明的、勇敢的还是怯懦的，都可以根据流传



5. On Mastering the Rules

As for a sage sovereign, it is not that he knows everything in the world, but that he can perceive the most important things in governing his state. Instead of handling all government affairs in person, a sage sovereign will master the crucial factors in administering court officials. Thus there will be few things for him to deal with in person, but the state can still be put in order. If he knows what he should control firmly, he can maintain exclusive authority over the throne, and as a result, wicked and corrupt conducts will cease. If wicked and corrupt conducts are stopped, schemers will not come to his court any more, and the truth of things can be known. If the truth of things is not intentionally covered up, the reality will become apparent. This is known as the Perfect Politics.

During the time when the politics are perfect, the common people will not crow about themselves nor spread rumours and heresies. Both sensible and unworthy people can exhibit their natural characters. Instead of behaving disingenuously, people will act according to their inborn natures and serve their sovereign honestly and sincerely. Under such circumstances, the position of everyone, whether skilful or clumsy, wise or foolish, brave or cowardly, can be adjusted suitably according to the old regulations. Thus, everyone will be qualified for his post. Hence, officials holding positions should be examined according to the way



【原文】

故易官，易官则各当其任矣。故有职者安其职，不听其议；无职者责其实，以验其辞。此二者审，则无用之言不入于朝矣。君服性命之情，去爱恶之心，用虚无为本，以听有用之言谓之朝。凡朝也者，相与召理义也，相与植法则也。上服性命之情，则理义之士至矣，法则之用植矣，枉辟邪挠之人退矣，贪得伪诈之曹远矣。故治天下之要，存乎除奸；除奸之要，存乎治官；治官之要，存乎治道；治道之要，存乎知性命。故子华子曰：“厚而不博，敬守一事，正性是喜。群众不周，而务成一能。尽能

【今译】

下来的法典调整他们的官职。能调整官职，他们就都能胜任各自的职务了。所以，对于有职位的人，按照各自的职守对他们进行检查，而不听他们的议论；对于没有职位的人，就要检查他们的实际行动，以检验他们是否言行相符。这两种情况都明察了，无用的言论就不能进入朝廷了。君主依照天性行事，去掉个人爱憎，本着虚无的原则来听取有用的言论，这就叫临朝听政。凡是临朝听政，都是君臣共同彰明理义，共同确立法度与规则。君主依照天性行事，讲求理义的人就会到来，法度的效用就会确立，乖僻邪曲的人就会被罢免，贪婪诈伪之徒就会被疏远。所以，治理天下的关键，在于除掉奸邪；除掉奸邪的关键，在于治理官吏；治理官吏的关键，在于修道；修道的关键，在于修身。所以子华子说：“君主应该务求深入而不求广博，恭敬地坚守着道，把品行端正作为



they perform their duties rather than their own promises. And people without position should have their actual behaviour investigated to see whether their words and their deeds match each other. If these two things can be distinguished clearly, it is no longer possible for useless talk to be heard in the court. If the sovereign sticks to the principle of emptiness to follow the nature of life and rids himself of his private inclination to listen to useful ideas, this is known as Holding Court. Holding court means that the sovereign and court officials work together to spread the principles of morality and justice and create a system of law and regulations. If the sovereign acts in accordance with the nature of life, people who lay stress on morality and justice will be drawn to him, the efficiency of the law will be established, the wicked will be dismissed from office, and the greedy and deceitful will be estranged. Hence, the most important factor in governing the world is to get rid of the evil and deceitful; the most important factor in getting rid of the evil and deceitful is to bring the officials under control; the most important factor in bringing the officials under control is to improve the ways of doing things; and the most important factor in improving the ways of doing things is to cultivate the mind. So, Viscount Huazi said, "A sovereign should be concerned with profoundly mastering Tao instead of being a person of omniscience. He should adhere to Tao humbly and focus on improving his integrity. Being concerned with mastering Tao, he will shut himself off from the masses. If he can manage to master Tao thoroughly, the whole territory



【原文】

既成，四夷乃平。唯彼天符，不周而周。此神农之所以长，而尧、舜之所以章也。”

人主自智而愚人，自巧而拙人，若此则愚拙者请矣，巧智者诏矣，诏多则请者愈多矣，请者愈多，且无不请也。主虽巧智，未无不知也。以未无不知，应无不请，其道固穷。为人主而数穷于其下，将何以君人乎？穷而不知其穷，其患又将反以自多，是之谓重塞之主，无存国矣。故有道之主，因而不为，责而不诏，去想去意，静虚以待，不伐之言，不夺之

【今译】

自己的喜好。不与众人相处，致力于悟道。能完全悟道，四方边远地区就能平定。只有顺应天道的人，不求与天道相符却能达到相符。这就是神农之所以兴盛、尧与舜之所以名声卓著的原因。”

君主自诩为聪明而认为别人愚昧，自诩为机敏而认为别人笨拙，这样一来，愚昧笨拙的人就会请求指示，机巧聪明的人就会发号施令了。发号施令越频繁，请求指示的人就越多。请求指示的人越多，就将事事都请求指示了。即便君主聪明机敏，也不可能无所不知。凭着有所不知来应付无所不请，他的办法必定会用尽。身为君主却时常被臣民弄得束手无策，又将怎样治理臣民？智谋穷尽了自己却不能意识到，又会犯自高自大的错误，这就叫受到双重阻塞的君主，在这种情形下，国家就不能保住了。所以有道的君主，因势利导，却不事必躬亲，责求臣子恪守职分，却不发布具体指示。抛开思虑、猜度，安静地等待时机，不自



of his state—even the remotest areas in all four directions—can be safeguarded successfully. Only people who conform to the will of Heaven can be in harmony with the principle of Heaven even though that might not be their aim. That accounts for the prosperity of Shen Nong's time and the great fame of Yao and Shun."

If a sovereign is proud of his intelligence but considers others foolish, proud of his skills but considers others clumsy, under such circumstances, the foolish and clumsy will ask him for instructions, and the shrewd and cunning will give directions. The more directions are given, the more people will ask for instructions. As a result, people will ask for instructions for everything. The sovereign could not be omniscient even though he is wise. Based on his limited knowledge, if he tries to answer all kinds of questions himself, his means will be exhausted, and he will feel that he is at the end of his tether. If this is the case, how can he bring the court officials and the common people under control? If the sovereign cannot realize this embarrassment himself, it will lead to arrogance and self-importance. Thus, he will be double hoodwinked. If this is the case, he can no longer maintain the state. Therefore, a sage sovereign will make the best use of the situation instead of dealing with things in person, and he will also demand that his court officials adhere to their duties scrupulously instead of giving concrete directions. He will get rid of all thoughts and conjectures to wait patiently for the right opportunity, and will not show off his own achievements or interfere in



【原文】

事，督名审实，官使自司，以不知为道，以奈何为实。尧曰：“若何而为及日月之所烛？”舜曰：“若何而服四荒之外？”禹曰：“若何而治青北、化九阳、奇怪之所际？”

赵襄子之时，以任登为中牟令，上计，言于襄子曰：“中牟有士曰胆胥己，请见之。”襄子见而以为中大夫。相国曰：“意者君耳而未之目邪？为中大夫若此其见也，非晋国之故。”襄子曰：“吾举登也，已耳而目之

【今译】

夸，不插手具体事务，监督审察名与实，让臣子处理各自分内的事，把不求知作为道，把征询意见作为法宝。尧曾经说：“怎样才能像日月一样普照人间？”舜曾经说：“怎样才能让四方边远地区归附？”禹曾经说：“怎样才能制服青丘国，并且使九阳山、奇肱国最为边远的地区都受到教化？”

赵襄子执政的时候，任用任登做中牟的长官。他在呈报全年总结时，对襄子说：“中牟有个士人叫胆胥己，请召见他。”襄子召见了他并安排他做了中大夫。相国说：“我想您只凭耳闻，而没有亲眼见到该人吧？这样提拔中大夫，不合晋国的成法。”襄子说：“我提拔任登时，已经对他有所耳闻并且亲眼见到他的为人了。对于任登所举荐的人，我再次亲



practical affairs. He is concerned with examining the titles and what responsibilities they actually involve. This will ensure that they match each other, and will also allow the court officials to perform their duties properly. In addition, he knows that not seeking to acquire knowledge is the right way of doing things, and regards asking for instructions from others as the magic weapon. Yao asked himself, "How could I illuminate the mundane world as the sun and the moon do?" Shun asked himself, "How could I make the people of even the remotest areas in all four directions submit to my authority?" And Yu always asked himself, "How could I conquer the state of Qing Qiu and make people of the remotest areas—such as those living around Jiu Yang Mountain and in the kingdom of Qi Gong—accept my moral education?"

At the time when Zhao Xiangzi was in power, he appointed Ren Deng as chief official of Zhong Mou. When he was making his annual report, Ren Deng told Xiangzi, "There is an intellectual in Zhong Mou called Dan Xuyi. Please interview him." Xiangzi interviewed him and appointed him as secondary high-ranking official. The prime minister said, "I think you have probably only heard about this person and have not seen him in person. It is not in accordance with the established regulations of the state of Jin to appoint secondary high-ranking official this way." Xiangzi said, "At the time when I employed Ren Deng, I had already heard about him and personally witnessed his ways of doing things. As for the people recommended by Ren Deng, is it really



【原文】

矣。登所举，吾又耳而目之，是耳目人终无已也。”遂不复问，而以为中大夫。襄子何为任人，则贤者毕力。

人主之患，必在任人而不能用之，用之而与不知者议之也。绝江者托于船，致远者托于骥，霸王者托于贤。伊尹、吕尚、管夷吾、百里奚，此霸王者之船骥也。释父兄与子弟，非疏之也；任庖人钓者与仇人仆虏，非阿之也；持社稷立功名之道，不得不然也。犹大匠之为宫室也，量小

【今译】

耳、亲眼去倾听、观察他，那就是没完没了地用耳朵、眼睛去衡量人了。”于是不再过问，让胆胥己当了中大夫。襄子需要亲自做什么吗？合理用人，贤人就会贡献出自己的全部力量了。

君主的弊病，一定在于委任别人官职却不能使用他们，使用他们却与不了解他们的人议论他们。横渡长江的人要凭借船只，到远处去的人要凭借千里马，成就王霸大业的人要凭借贤人。伊尹、吕尚、管夷吾、百里奚，这些人就是成就王霸大业的人所凭借的船只和千里马啊。不任用自己的父兄和子弟，并非为了疏远他们；任用厨师、垂钓的人、仇人以及奴仆，并非出于对他们的偏爱；而是从保住国家、建立功名的原则出发，必须要这样做。如同能工巧匠建筑宫室一样，测量一下宫室的大



necessary for me to use my own eyes and ears to perpetually listen to and observe them? Could there ever be an end if this is the case?" The prime minister did not mention the subject again and Dan Xuyi took the position. Did Xiangzi need to personally deal with these concrete affairs? By using the right persons appropriately, the sensible people will devote all their capabilities to work for him.

The sovereigns' problem is that they have appointed people to some positions but do not use them correctly. Or they use them but exchange views on them with those who do not know them. Whoever wants to cross the Yangtze River should take a boat. Whoever wants to travel to a distant destination should ride a swift horse. And whoever wants to establish one of the most powerful states or even unify the whole world should count on the sensible people. For sovereigns who are going to establish one of the most powerful states or even unify the whole world, people like Yi Yin, Lü Shang, Guan Yiwu and Baili Xi are the equivalent of their swift horses and boats. They would rather not use their own fathers or brothers at the government, but that is not intended to alienate them; they would rather use chefs, fishermen and their personal enemies or servants, but that is not out of favouritism towards them. It is necessary for them to do so to maintain their states, make great achievements and gain fame. It is somewhat like the way skilful carpenters build palaces: they will only know how much wood they will need by measuring the size of the palace, and they will only know how many workers they will need by calculating the



【原文】

大而知材木矣，訾功丈而知人数矣。故小臣、吕尚听，而天下知殷、周之王也；管夷吾、百里奚听，而天下知齐、秦之霸也；岂特驥远哉？

夫成王霸者固有人，亡国者亦有人。桀用羊辛，纣用恶来，宋用唐鞅，齐用苏秦，而天下知其亡。非其人而欲有功，譬之若夏至之日而欲夜之长也，射鱼指天而欲发之当也，舜、禹犹若困，而况俗主乎？

【今译】

小就知道需要多少木材了，估量一下工程的规模知道需要多少人力了。所以，小臣伊尹、吕尚被重用时，天下人就知道商、周要成就王业了；管夷吾，百里奚被重用时，天下人就知道齐、秦要称霸诸侯了。他们岂只是船只跟千里马啊。

成就王霸大业的君主固然要有得力的人的支持，亡国的君主也必定有邪佞的人。桀重用羊辛，纣重用恶来，宋国重用唐鞅，齐国重用苏秦，天下人就知道他们会灭亡。不任用贤人却想建功立业，就如同在夏至这天却想让黑夜漫长、向空中瞄准却想射中水里的鱼一样，即便舜、禹也办不到，更何况平庸的君主呢？

慎势

【原文】

六曰——

失之乎数，求之乎信，疑。失之乎势，求之乎国，危。吞舟之鱼，陆

【今译】

失去驾驭臣下的方法，却要求臣下诚信，君臣之间就会互相猜忌；



scale of the construction. Therefore, when Yi Yin and Lü Shang were employed by the Shang and Zhou Dynasties, everyone knew that they were going to unify the world; when Guan Yiwu and Baili Xi were employed by the states of Qi and Qin, the people of the world knew that they were going to establish two of the most powerful states. Did they only serve as swift horses or boats?

Sovereigns who have established the most powerful of states—or even unified the world—must have won over the support of capable people. Sovereigns whose regimes have been toppled and whose states have been ruined must have used wicked people. When Jie appointed Yang Xin, Zhou appointed Wu Lai, the state of Song appointed Tang Yang and the state of Qi appointed Su Qin respectively to very important positions, the people of the world realized that these regimes would be toppled sooner or later. For sovereigns who neglect the sensible people but at the same time still wish for great achievements, it is like wishing for a long night at the Summer Solstice, or aiming at the sky in order to shoot fish. Even Shun and Yu could not manage to do that, let alone mediocre sovereigns.

6. On Being Cautious with the Power over the Throne

If a sovereign has disregarded the appropriate way of taking firm control over court officials but still demands that they should treat him with honesty, he and the court officials will be suspicious and jealous of each other; if a sovereign has



【原文】

处则不胜蝼蚁。权钧则不能相使，势等则不能相并，治乱齐则不能相正，故小大、轻重、少多、治乱不可不察，此祸福之门也。

凡冠带之国，舟车之所通，不用象译狄鞮，方三千里。古之王者，择天下之中而立国，择国之中而立宫，择宫之中而立庙。天下之地，方千里以为国，所以极治任也。非不能大也，其大不若小，其多不若少。众

【今译】

失去君主的权威，却要求国人服从，国家就会陷入危险。能吞下船的大鱼，到了陆地上却不能胜过蝼蚁。权力相同的人就不能互相役使，势力相等的国家就不能互相兼并，治乱相同的国家就不能互相匡正。所以对大小、轻重、多少、治乱，必须要审察清楚，这是通向祸福的门径。

凡是戴帽子、束衣带的国家，车船所能到达的地方，不用象、译、狄鞮等人做翻译的地方，方圆有三千里。古代称王的人，选择天下的中央修建京畿，选择京畿的中央修建宫廷，选择宫廷的中央修建祖庙。天下土地广阔，只把方圆千里的地方立为京畿，为的是在最大程度上治理好国家。并非不能扩大领土，但是国土大了反而不如小，人口多了反而不



lost his authority over the throne but still demands that everyone in the state remain obedient to him, the state will be in danger. Being put on the land, a huge fish big enough to swallow a boat would be defeated by ants and mole crickets. Counterparts of the same ranks and power cannot control each other, states with no difference in strength cannot annex each other, and regimes organized at the same level cannot rectify each other. Therefore, factors such as whether a state is big or small, powerful or powerless, strong or weak, in order or in disorder must be scrutinized carefully, since they can either lead a state to prosperity or perdition.

The area of the civilized places of the world where people wear hats and belts, where carriages and boats can be taken to get there, and where it is unnecessary to use minority peoples such as the Xiang, Yi and Di Ti peoples as translators amounts to about three thousand square *li*. The ancient kings who unified the world had all chosen the centres of the world to build their capitals; they had all chosen the centres of their capitals to build their palaces; and they had all chosen the centres of their palaces to build their ancestral temples as well. The territory of the world is vast, but they established their capitals on a land of only about one thousand square *li* because their kingdoms could be put in the best possible order this way. It is not that they could not manage to enlarge their territories, but that a large territory was no better than a small one, and a large population was no better than a small one either. Under their supervision, numerous feudatories had been created to consolidate their authority and spread the



【原文】

封建，非以私贤也，所以便势全威，所以博义。义博利则无敌。无敌者安。故观于上世，其封建众者，其福长，其名彰。神农十七世有天下，与天下同之也。

王者之封建也，弥近弥大，弥远弥小，海上有十里之诸侯。以大使小，以重使轻，以众使寡，此王者之所以家以完也。故曰，以滕、费则劳，以邹、鲁则逸，以宋、郑则犹倍日而驰也，以齐、楚则举而加纲旗而已矣。所用弥大，所欲弥易。

汤其无郛，武其无岐，贤虽十全，不能成功。汤、武之贤，而犹藉知

【今译】

如少。分封众多的诸侯，并非出于对贤德之人的偏爱，而是为了保全君主的权威，为了张扬道义。道义得到张扬，就无人与之敌。无人与之敌，就会安全。因此，考察上世的情形，所分封的诸侯众多的君主的福分就长久，名声就显赫。神农享有天下长达十七世之久，是因为他能与人共享天下的缘故。

成就王业的人分封诸侯国，距离越近的，国土就越大；距离越远的，国土就越小。海滨有十里大的诸侯国。用大的诸侯国役使小的，用权势重的诸侯国役使权势轻的，用人口多的诸侯国役使人口少的，这就是成就王业的君主能保全天下的原因。所以说，用滕国、费国役使别国就费力，用邹国、鲁国役使别国就省力，用宋国、郑国役使别国就会事半功倍，用齐国、楚国役使别国就等于把自己的纲纪加在它们身上而已。所使用的诸侯国越大，实现自己的愿望就越容易。

假如汤不曾拥有郛，假如武王不曾拥有岐，即便他们的贤德达到完



principles of morality and justice, but that was not done out of favouritism towards the sensible and virtuous people. If the principles of morality and justice were spreaded, they themselves would become invincible. If they were invincible, their power could be secured. Hence, when we carry out research on the ancient era, we find that the more feudatories a regime had created, the longer the good fortune of the sovereign would last and the more famous he would be. Shen Nong had kept control over the world for seventeen generations, because he knew how to share the advantages of the world with others.

As for a sovereign who is able to unify the world, he will confer feudatories this way: the closer the feudatories are, the bigger their areas are; the more distant they are, the smaller their areas are. Some states along the coast have only ten square *li* each. By using the big ones to control the small ones, using the more powerful ones to control the less powerful ones, and using states with huge populations, to control those with only small populations, he can manage to maintain his authority over the world. So, it is strenuous for small states such as Teng and Fei to control other states, but easier for states such as Zou and Lu to do that. If states such as Song and Zheng want to control other states, they can get twice the result with half the effort. And if Qi and Chu want to control other states, they can simply impose their principles and values upon them. The bigger and more powerful the state is, the easier it is for it to reach its goal.

Tang could not succeed without Yi, nor could King Wu



【原文】

乎势，又况不及汤、武者乎？故以大畜小吉，以小畜大灭，以重使轻从，以轻使重凶。自此观之，夫欲定一世，安黔首之命，功名著乎槃盂，铭篆著乎壶鉴，其势不厌尊，其实不厌多。多实尊势，贤士制之，以遇乱世，王犹尚少。天下之民，穷矣苦矣。民之穷苦弥甚，王者之弥易。凡王者，穷苦之救也。水用舟，陆用车，涂用辂，沙用鸠，山用橐，因其势也者令行。

【今译】

美的境地，也不能成功。凭汤、武王的贤德，尚且知道需要借助时势，更何况不如汤、武王的人呢？所以，用大的诸侯国役使小的，就吉利；用小的诸侯国役使大的，就会灭亡；用权势重的诸侯国役使权势轻的，被役使的国家就会顺从；用权势轻的诸侯国役使权势重的，就会出现凶险。由此看来，如果君主想使天下安定，使百姓的生命得到保全，让功名铸刻在盘盂上、铭刻在壶鉴上，对自己的权势尊严就不会感到满足，对自己的实力也不会感到满足。有雄厚的实力、尊贵的权势，又有贤能的人处理政事，遇到乱世的时候，凭借这些条件成就王业还算是小的呢。天下的百姓贫穷而困苦。人民贫穷困苦的程度越严重，成就王业的人一统天下就越容易。凡是成就王业的，都是将人民从贫穷困苦中挽救出来。涉水使用船只，行路使用车子，泥泞的路上使用橇，沙土路上使用推板，山路上使用桥，为的是顺应不同的地势。能顺应不同时势的君主，他们的命令就能够推行。



succeed without Qi, even though they were people of perfect sagacity. Sensible as Tang and King Wu were, they knew that it was necessary to make good use of the situation, not to say those who were less sensible than Tang and Wu. Therefore, it is auspicious to use big states to control small ones. Using small states to control big ones will lead to perdition. When powerful states are used to control less powerful ones, the latter will become obedient; when less powerful states are used to control powerful ones, the former will be in danger. From this point of view, if a sovereign wishes to stabilize the whole world, safeguard the lives of the common people and has his achievements and reputation inscribed on pottery, pots and mirrors, he should never be self-satisfied with his power and national strength. Although he has recourse to national strength, possesses formidable powers and has the support of the sensible and talented people, it still should not be regarded as magnificent even though he could unify the whole world in troubled times. The common people of the world are suffering from poverty and hardship. The more indigent the common people are and the harder their living conditions are, the easier it will be for the capable sovereign to unify the world. Sovereigns who can unify the world will save the common people from poverty and suffering. When crossing the water, you should take a boat. When travelling on land, you should take a carriage. When trudging through the mud, you should use a sledge. When walking on the sand, you should use a sliding plank. When advancing on the mountain road, you should use a bridge.



【原文】

位尊者其教受，威立者其奸止，此畜人之道也。故以万乘令乎千乘易，以千乘令乎一家易，以一家令乎一人易。尝识及此，虽尧、舜不能。诸侯不欲臣于人，而不得已，其势不便，则奚以易臣？权轻重，审大小，多建封，所以便其势也。王也者，势也；王也者，势无敌也。势有敌则王者废矣。有知小之愈于大、少之贤于多者，则知无敌矣。知无敌则似类

【今译】

君主的地位尊贵，教化就能被接受；君主的威严树立起来，奸邪就能被制止，这是治理臣民的原则。所以，凭借拥有一万辆战车的国家的实力对拥有一千辆战车的国家发号施令就容易，凭借拥有一千辆战车的国家的实力对大夫的采邑发号施令就容易，凭借采邑的实力对一个人发号施令就容易。如果尝试着反其道而行之，即使尧、舜也做不到。诸侯都不愿臣服于他人，却不得不如此，但自身的地位不利，怎能改变臣服于他人的状况？权衡情势的轻重，审察实力的大小，多分封诸侯，为的是巩固自己的权势。成就王业的人，凭借的是权势。所谓的成就王业，是自己的权势无可匹敌。有人能够与自己抗衡，王位就会被废黜了。如果有人知道小的可以超过大的、少的可以胜过多的，就知道如何使自己的权势无可匹敌。知道如何使自己的权势无可匹敌，奉行机巧



Only by doing so can you make good use of various geographical conditions. Sovereigns who can make good use of diverse situations can have their orders carried out.

If a sovereign is powerful and honourable, his moral education will be successful. If the authority of a sovereign is well established, wicked conduct and corruption will be stopped. That is the correct way to administer both court officials and the common people. Hence, it is easy for a big state with ten thousand chariots to give orders to a small one with only one thousand chariots; it is easy for a state with one thousand chariots to give orders to a fief with only one high-ranking official; and it is also easy for a fief to give orders to one member of a family. Contrariwise, even Yao and Shun could not succeed. The sovereigns of the feudatories do not want to submit to the authority of others. Nevertheless, they are forced to do so. If they are inferior to others, how can they manage to change the situation of having to submit to their authority? Weighing up the situation, examining his own power and creating many more feudatories are all measures to consolidate the authority of the Son of Heaven. Sovereigns who can unify the world all exert their powers. What is known as unifying the world means nothing more than making your own powers incomparable. If there is someone powerful enough to contend with you, you will be dethroned. If one of the sovereigns knows that a small state can outdo a big one, and the minority can defeat the majority, he must know how to make his own power incomparable as well. If he knows how to make his power incomparable,



【原文】

嫌疑之道远矣。故先王之法，立天子不使诸侯疑焉，立诸侯不使大夫疑焉，立适子不使庶孽疑焉。疑生争，争生乱。是故诸侯失位则天下乱，大夫无等则朝庭乱，妻妾不分则家室乱，适孽无别则宗族乱。慎子曰：“今一兔走，百人逐之。非一兔足为百人分也，由未定。由未定，尧且屈力，而况众人乎？积兔满市，行者不顾。非不欲兔也，分已定矣。分已

【今译】

伪诈骗术的人就会被疏远了。所以先王的法度是，立天子不让诸侯产生猜忌，立诸侯不让大夫产生猜忌，立嫡子不让庶子产生猜忌。出现猜忌就会导致争夺，争夺就会导致混乱。因此，诸侯的位置混乱，就会导致天下大乱；大夫的等级错乱，就会导致朝廷大乱；妻妾之间没有分别，就会导致家庭大乱；嫡子与庶子没有分别，就会导致宗族大乱。慎子说：“如果一只兔子在奔跑，就会有上百人追赶它。并非一只兔子足以被上百人瓜分，而是由于兔子的归属没有确定。归属没有确定，即便尧也会竭力追赶，更何况普通人呢？兔子摆满市肆，走路的人都不予理睬，并非人们不想要兔子，而是由于它们的归属已经确定了。归属已经



those people who are engaged in trickery and double-dealing will be estranged. So all the ancient kings would adhere to this rule: they would not make the sovereigns of other feudatories jealous when they were enthroning Sons of Heaven, would not make the high-ranking court officials jealous when they were conferring feudatories on others and they would not make the other princes jealous when they were appointing crown princes born to their legitimate wives. There would be disputes and power struggles if jealousy was stirred up among them, and disputes and power struggles would lead to further chaos. Hence, if the order among the sovereigns of the feudatories falls into disarray, it will lead to worldwide chaos; if the order among the high-ranking officials falls into disarray, it will lead to chaos in the court; if there is no hierarchy between the legitimate wife and concubines, it will lead to chaos in the family; if there is no hierarchy between the legitimate wife's eldest son and his younger brothers or other siblings born to the father's concubines, it will lead to chaos in the clan. Shenzi said, "Suppose that a hare is running in front of us, there will be hundreds of people chasing it. It is not that one hare can be shared by so many people. The reason is that the ownership of the hare is not clear. Therefore, even Yao would chase it, let alone the ordinary people. When piles and piles of hares are displayed on the market, no one is likely to take them. It is not that people do not want to keep them for themselves. It is because the ownership of these hares is very clear. If the ownership is clear, even the uneducated will not compete for



【原文】

定，人虽鄙不争。故治天下及国，在乎定分而已矣。”

庄王围宋九月，康王围宋五月，声王围宋十月。楚三围宋矣而不能亡，非不可亡也，以宋攻楚，奚时止矣？凡功之立也，贤不肖强弱治乱异也。

齐简公有臣曰诸御鞅，谏于简公曰：“陈成常与宰予，之二臣者甚相憎也，臣恐其相攻也。相攻唯固则危上矣。愿君之去一人也。”简公曰：“非而细人所能识也。”居无几何，陈成常果攻宰予以庭，即简公于庙。简公喟焉太息曰：“余不能用鞅之言，以至此患也。”失其数，无其势，虽悔无听鞅也与无悔同，是不知恃可恃而恃不恃也。周鼎著象，为其理之

【今译】

确定，即使鄙陋的人也不会去争夺。所以，治理天下或者一个国家，关键在于确定名分而已。”

楚庄王曾经围困宋国长达九个月，楚康王曾经围困宋国长达五个月，楚声王曾经围困宋国长达十个月。楚国三次围困宋国，却不能消灭它。并非宋国不可以灭亡，就凭楚国来攻打宋国，什么时候才能结束战事？凡是功业的建立，必须是贤与不肖、强与弱、治与乱的程度有差别才行。

齐简公有个臣子叫诸御鞅，他向简公进谏道：“陈成常与宰予这两位大臣互相憎恶，我担心他们互相攻击。如果他们一味坚持互相攻击，就会危及君主，希望大王罢免其中的一个。”简公说：“这不是你这样浅陋的人所能知道的。”没过多久，陈成常果然在朝廷上攻打宰予，在宗庙里追上了简公。简公感慨地长叹一声，说：“我不能采纳诸御鞅的意见，以至于遭到这样的祸患。”失去了驾驭臣下的方法，丧失了君主的权势，即使后悔没有听从诸御鞅的话，也跟不后悔是一样的。这就是不知



them. Hence, the most important thing in governing the world or even one state lies in clarifying the titles and their corresponding duties. ”

King Zhuang of the state of Chu had besieged the state of Song for nine months, King Kang of Chu had besieged it for five months, and King Sheng of Chu had besieged it for ten months. Even though the state of Chu had surrounded Song three times, it could not manage to conquer and occupy it. But that did not mean that Song could not be ruined at any rate. However, if Chu took military action against Song, when would the warfare ever come to an end? Great achievements can only be gained if there are differences in the levels of sagacity and worthiness between the opposing states’ sovereigns, and between the national strengths and levels of stability of the respective states.

Duke Jian of the state of Qi had a court official named Zhu Yuyang. One day he met Duke Jian, and said, “Our two ministers, Chen Chengchang and Zai Yu, are at odds with each other. I am afraid that they might attack each other. If they do not reconcile with each other but insist on revenge, I think that will put you in danger. So I hope that you will dismiss one of them from office.” Duke Jian said, “People of your status are not likely to know anything about that.” After some time, Chen Chengchang attacked Zai Yu at the court as expected and then he caught Duke Jian in the ancestral temple. Duke Jian groaned and said, “I did not take Yuyang’s advice and now I am suffering from this.” Even though he regretted very much that he did not follow



【原文】

通也。理通，君道也。

【今译】

道依靠可以依靠的东西，却依靠不能依靠的东西。周鼎上雕刻的图案，为的是让人们通达事理。通达事理，才是为君之道。

不二

【原文】

七曰——

听群众人议以治国，国危无日矣。何以知其然也？老聃贵柔，孔子贵仁，墨翟贵廉，关尹贵清，子列子贵虚，陈骈贵齐，阳生贵己，孙臧贵势，王廖贵先，儿良贵后。此十人者，皆天下之豪士也。有金鼓所以一耳也；同法令所以一心也；智者不得巧，愚者不得拙，所以一众也；勇者

【今译】

听从众人的议论来治理国家，国家的危亡很快就会到来了。我怎么知道会是这样呢？老聃推崇柔，孔子推崇仁，墨翟推崇廉，关尹推崇清，列子推崇虚，陈骈推崇齐，阳生推崇利己，孙臧推崇势，王廖推崇先，儿良推崇后。这十个人都是天下的豪士。使用锣鼓，是为了让士卒听到同一的军令；统一法令，是为了让人们的思想达成一致。不让聪明的人显示自己的机敏，不让愚钝的人显出自己的笨拙，是为了让众人同



Yuyang's advice, it did not help since he had already lost control over the court officials and his authority over the throne. His failure was accounted for by the fact that he did not know how to count on reliable factors but instead resorted exclusively to unreliable ones. The figures engraved on the cauldron of the Zhou Dynasty are intended to help the people understand some most important principles. And mastering these principles should be the priority for all sovereigns.

7. On Adherence to Unanimity

The state will die out in no time if the sovereign consults the opinions of the masses on how he should govern. How could I know this? Lao Dan attached importance to flexibility. Confucius attached importance to benevolence. Mo Di attached importance to probity. Guan Yin attached importance to clarity. Viscount Liezi attached importance to nothingness. Chen Pian attached importance to unanimity. Yang Sheng attached importance to the self. Sun Bin attached importance to the situation. Wang Liao attached importance to gaining advantage over one's enemies. Er Liang attached importance on winning by striking only after the enemy had struck first. These ten people were amongst the world's most outstanding intellectuals. War drums and gongs are played so that all the officers and soldiers can hear military orders simultaneously; uniform regulations are made so that the people can be of one mind. Intelligent people are not allowed to show off their intelligence and the stupid are not



【原文】

不得先，惧者不得后，所以一力也。故一则治，异则乱；一则安，异则危。夫能齐万不同，愚智工拙，皆尽力竭能，如出乎一穴者，其唯圣人矣乎！无术之智，不教之能，则恃强速贯习，不足以成也。

【今译】

心；不让勇敢的人抢先，不让怯懦的人落后，是为了让众人协力。因此，能统一民众，国家就能治理好；不能统一民众，就治理不好。统一就能安定，不统一就会危险。能使众多不同的事物整齐划一，使聪明、愚钝、灵巧、笨拙的人都能竭尽自己的力气和才能，使上上下下同心同德的，大概只有圣人吧！智谋不足以掌握驾驭臣下的方法，能力不足以推行教化，而仅仅凭借强力、敏捷、贯通、熟悉，是不能达到这种境况的。

执一

【原文】

八曰——

天地阴阳不革，而成万物不同。目不失其明，而见白黑之殊；耳不失其听，而闻清浊之声。王者执一，而为万物正。军必有将，所以一之

【今译】

天地、阴阳不发生变化，生成的万物却各不相同。眼睛不失去视力，就能看到黑白的差别；耳朵不失去听力，就能听到清浊不同的声音；君王掌握“一”的原则，就能匡正天下万物。军队必须要有将帅，为的是



allowed to exhibit their stupidity so that the masses can be of one heart; valorous people are not allowed to set the pace and the cowardly are not allowed to fall behind so that the masses can act concertedly. Hence, a state can be put in order if the masses are well organized; a state will be in disorder if the masses are badly organized. The safety of the state can be guaranteed if the masses are well organized. If the masses are badly organized, the state will face severe threats. Possibly only the sages can unify countless different things to make everyone, wise or foolish, talented or clumsy, devote all his strength and capabilities to the state, and make people of both the upper and lower classes act with one heart and one mind! However, if the sovereign is not wise enough to master the correct way to rein in the court officials and not capable enough to spread the principles of moral education, but instead only resorts to power, agility and familiarity with the actual conditions, he will not succeed.

8. On Sticking to the Principle of First Importance

A myriad of things created by the cooperation between Heaven and Earth, between Yin and Yang, are diverse, even though these creators themselves do not change. The eye can distinguish white from black if it has not lost eyesight; the ear can differentiate harmonious sounds from cacophonous ones if it has not lost audition; and a sovereign can rectify a myriad of things in the world if he can adhere to the principle of taking firm control over the essence of various things. In



【原文】

也；国必有君，所以一之也；天下必有天子，所以一之也；天子必执一，所以抃之也。一则治，两则乱。今御骊马者，使四人，人操一策，则不可以出于门闾者，不一也。

楚王问为国于詹子，詹子对曰：“何闻为身，不闻为国。”詹子岂以国可无为哉？以为为国之本在于为身，身为而家为，家为而国为，国为

【今译】

统一军中所有的士卒；国家必须要有国君，为的是统一国内所有的人。天下必须要有天子，为的是统一天下所有的人；天子必须要掌握住“一”的原则，为的是独揽大权。掌握了“一”的原则，天下就能大治；本着“两”的原则，天下就会大乱。比如使四个人共同驾驭四匹并排在一起的马，让他们每人都拿一根马鞭指挥，那样，就连街门都出不去，这是因为指挥权不集中统一的缘故。

楚王向詹何询问如何治理国家，詹何回答说：“我只听说过如何修身，没有听说过如何治理国家。”詹何难道认为国家不需要治理就行吗，他是认为治理国家的根本在于修身。自身修养好了，就能治理好家庭；家庭治理好了，就能治理好国家；国家治理好了，就能治理好天下。所



order to unify the officers and soldiers, every army must have a general; in order to unify the common people all over the state, every state must have a sovereign; in order to unify people all over the world, there must be a Son of Heaven; in order to maintain the authority over the throne, the Son of Heaven must adhere to the principle of taking firm control over the essence of various things. If he can manage to do this, the world can be put in perfect order. Otherwise, it will lead to severe chaos. Suppose that four drivers were appointed to rein four horses harnessed separately side by side and everyone held a whip to direct the horses, the horses could not even exit the gate of the lane, as no unanimous order could be given this way.

The king of Chu asked Zhan He how to govern the state. Zhan He said, "I have only heard about something on how to cultivate the mind but have not heard anything about how to govern a state." Did he mean that it was not necessary to govern a state at all? He meant that the crucial factor in governing a state lay in cultivating the mind of the sovereign. If your mind is well cultivated, you can put the whole family in order; if the family is well organized, you can put the whole state in order; if the state is well organized, you can put the whole world in order. So, it is said that the family can be administered by using the same means for cultivating the mind, the state can be administered by using the same means for governing the family, and the whole world can be administered by using the same means for governing the state. The mind, the family, the state and the world are of



【原文】

而天下为。故曰以身为家，以家为国，以国为天下。此四者，异位同本。故圣人之事，广之则极宇宙、穷日月，约之则无出乎身者也。慈亲不能传于子，忠臣不能入于君，唯有其材者为近之。

田骈以道术说齐，齐王应之曰：“寡人所有者齐国也，愿闻齐国之政。”田骈对曰：“臣之言，无政而可以得政。譬之若林木，无材而可以得材。愿王之自取齐国之政也。骈犹浅言之也，博言之，岂独齐国之政哉？变化应来而皆有章，因性任物而莫不宜当，彭祖以寿，三代以昌，五帝以昭，神农以鸿。”

【今译】

以说，用修身的方式来治理家庭，用治理家庭的方式来治理国家，用治理国家的方式来治理天下。这四种情形所处的地位虽然不同，但本质却是相同的。因此，圣人所做的事情，从大的方面说，可以包容天地四方，遍布日月照耀的极限，从小的方面说，却不外乎修养自身。这一点，慈父慈母不能传给自己的子女，忠臣不能强加给君主，唯独真正有才的人差不多能做到。

田骈用道术游说齐王，齐王对他说：“我所拥有的只是齐国，希望听听齐国的政治。”田骈回答说：“我说的话，虽然不涉及政治，但可以由此推知政治。好比林子里的树，虽然还不是木材，但可以从中得到木材。希望大王从我的话中选取适合治理齐国的方面。我这还是就浅显的方面说的，就广博的方面而言，岂止齐国的政治？万物的变化发展都有规律可循，顺应它们的本性加以利用，就没有不妥当的，彭祖因此而长寿，三代因此而昌盛，五帝因此而显达，神农因此而兴盛。”



different statuses and importance. Nonetheless, they are all of the same nature. Hence, in a broad sense, the activities of the sages can affect everywhere in the world, including all the places illuminated by the sun and the moon; in a narrow sense, all their achievements come down to cultivating their own minds. However, in this respect, even kindly fathers cannot pass it on to their sons, and even loyal officials cannot impose it on their sovereign by force. Only people with capability can do this.

Tian Pian was trying to persuade the king of Qi to accept his advice. The king of Qi said, "I only control the territory of the state of Qi. Please tell me your opinions on the politics of Qi." Tian Pian replied, "Well, if you listen to me, you will know how to take the appropriate policies to govern your state, even though I will not mention anything about policy. It is somewhat like the trees in a forest. You can get wood from them even though they are not wood for the time being. In a narrow sense, I hope that Your Majesty can get some useful information on governing the state of Qi from my words. In a broad sense, they can be applied to everything in the world, not only the policies of Qi. The course of development of a myriad of things of the world follows some fixed laws. If you can make good use of them according to their innate nature, all your actions will be correct and suitable. Owing to this reason, Peng Zu enjoyed longevity, the Three King Ancestors achieved great prosperity, the Five Di Ancestors gained great fame and Shen Nong accomplished great success."



【原文】

吴起谓商文曰：“事君果有命矣夫！”商文曰：“何谓也？”吴起曰：“治四境之内，成驯教，变习俗，使君臣有义，父子有序，子与我孰贤？”商文曰：“吾不若子。”曰：“今日置质为臣，其主安重；今日释玺辞官，其主安轻；子与我孰贤？”商文曰：“吾不若子。”曰：“士马成列，马与人敌，人在马前，援桴一鼓，使三军之士，乐死若生，子与我孰贤？”商文曰：“吾不若子。”吴起曰：“三者，子皆不吾若也，位则在吾上，命也夫事君！”商文曰：“善。子问我，我亦问子。世变主少，群臣相疑，黔首不定，属之子乎？”

【今译】

吴起对商文说：“侍奉君主真是要靠命啊！”商文问道：“这话是什么意思？”吴起说：“治理四方边境之内的人民，推行教化，改变习俗，使君臣之间的道义、父子之间的秩序得到确立，这方面，您我二人谁更优秀？”商文说：“我比不上您。”吴起说：“一旦委身当了臣子，他的君主就会尊贵；一旦放弃玉玺辞掉官职，他的君主就会轻贱，这方面，您我二人谁更优秀？”商文说：“我比不上您。”吴起说：“整齐地部署士卒、战马，使战马与士卒相匹配，或者人在马前发起进攻，拿起鼓槌一击鼓，让三军士兵视死如归，这方面，您我二人谁更优秀？”商文说：“我比不上您。”吴起说：“这三方面，您都不如我，可您的职位却比我的大，侍奉君主真是靠命啊！”商文说：“好。您问我，我也问问您。世道改变，君主年幼，群



Wu Qi once told Shang Wen, "Whether one can be appreciated by the sovereign or not is fate." Shang Wen asked, "What do you mean?" Wu Qi replied, "Regarding the governing of the people of the state, extending moral education, modifying customs and establishing order between the sovereign and the court officials and between fathers and sons, who do you think is more effective in these fields, you or me?" Shang Wen said, "I am not as good as you." Wu Qi continued, "As to the two of us, when being used as a court official, who will make the sovereign more honourable and powerful, And when giving up the seal and abdicating the post, who will see the sovereign become less powerful, you or me?" Shang Wen said, "I am not as capable as you." Wu Qi said again, "Regarding the deploying of soldiers and war horses so that they match with each other perfectly, organizing the soldiers to launch the attack ahead of the horses, and making the officers and men fight bravely and unflinchingly to death when the war drum sounds and the order is given, who do you think is more excellent in this field, you or me?" Shang Wen said, "I am not as excellent as you." Wu Qi said, "Well, I am better than you in all these three fields. Nonetheless, your position is higher than mine. Whether you will be appreciated by the sovereign or not is fate!" Shang Wen said, "Good. Since you have asked me so many questions, I am going to ask you one question too. In the case that we are entering a troubled time, the sovereign is a fledgling, the officials are suspicious of each other and the lives of the common people are threatened, under such



【原文】

属之我乎？”吴起默然不对，少选曰：“与子。”商文曰：“是吾所以加于子之上已。”吴起见其所以长，而不见其所以短；知其所以贤，而不知其所以不肖。故胜于西河，而困于王错，倾造大难，身不得死焉。夫吴胜于齐，而不胜于越；齐胜于宋，而不胜于燕；故凡能全国完身者，其唯知长短赢绌之化邪。

【今译】

臣互相猜疑，百姓们不得安宁，在这种情况下，该把政事托付给您，还是托付给我呢？”吴起沉默着不作回答，过了一会儿，他说：“托付给您。”商文说：“所以我的职位会在您之上啊。”吴起只看到自己的长处，却看不到自己的短处；只知道自己的贤能，却不知道自己的不肖。所以，他能在西河打胜仗，但却被王错弄得走投无路，不久就遇到大难，不得善终。又如，吴国战胜了齐国，却没有战胜越国；齐国战胜了宋国，却不能战胜燕国。因此，凡是能够保全国家和自身的安全的，大概只有那些懂得长短盈缩变化的君主吧！





circumstances, who do you think will be entrusted to handle the government affairs, you or me?" Wu Qi did not say anything, but after a while, he said, "You will be the right one to be entrusted." Shang Wen said, "That's why my position is more powerful than yours." Wu Qi knew his strong points but did not realize his weak points. He understood his sagacity and capability but overlooked his unworthiness in other fields. Therefore, he won the battle in Xi He, but was driven from pillar to post by Wang Cuo and was finally killed during this disaster. For another example, the state of Wu had defeated the state of Qi but could not manage to defeat the state of Yue; the state of Qi had defeated the state of Song but could not manage to defeat the state of Yan. Hence, it is possible that only those sovereigns who understand the ever-changing transition between the long and the short, and between surplus and deficiency can maintain their states and secure their own safety!





审应览第六 重言 精谕 离谓 淫辞 不屈 应言 具备

审应

【原文】

一曰——

人主出声应容，不可不审。凡主有识，言不欲先。人唱我和，人先我随。以其出为之人，以其言为之名，取其实以责其名，则说者不敢妄言，而人主之所执其要矣。

孔思请行，鲁君曰：“天下主亦犹寡人也，将焉之？”孔思对曰：“盖闻君子犹鸟也，骇则举。”鲁君曰：“主不肖而皆以然也，违不肖，过不肖，而自以为能论天下之主乎？”凡鸟之举也，去骇从不骇。去骇从不骇，未可

【今译】

君主对于自己的言论与神态，不可不慎重。凡是有见识的君主，都不愿首先开口交谈。他人倡导，我应和；他人先导，我跟随。通过别人的外表来考察他的内心；通过别人的言论来考察他的名分；通过别人的实际行动来考察他是否名实相符，这样一来，游说的人就不敢妄加议论，君主就能把握住为君之道的根本了。

孔思请求离开鲁国，鲁国君主说：“天下的君主也都跟我一样，你要到哪里去？”孔思回答说：“我听说君子如同鸟一样，受到惊吓就会飞走。”鲁国君主说：“天下的君主都是这般不肖，离开不肖的君主再投靠不肖的君主，而你却自以为能了解天下的君主吗？”凡是鸟飞走，都是离开让它受到惊吓的地方飞往不受惊扰的地方。离开受到惊吓的地方能



Views on Being Cautious with One's Looks and Manners

1. On Being Cautious with One's Looks and Manners

A sovereign should pay attention to his behaviour and facial expressions. Any prescient sovereign would not start to talk with others first. He would rather respond to other people after they have first put forward their proposals; he would rather follow others after they have taken the lead. Moreover, they also check the hearts of others by studying their demeanour, and inspect the titles of others by watching their expressions and investigate whether or not the titles of others match with reality by examining their concrete deeds. Under such circumstances, the persuaders themselves will not dare to boast. Thus the sovereign can take firm control over the most crucial factor in governing the state.

Once Kong Si asked for permission to leave the state of Lu to go somewhere else. The sovereign of Lu said, "All sovereigns of the world are the same, so where are you going?" Kong Si said, "I have heard that gentlemen are like birds, they will fly away if they are threatened." The sovereign of Lu said, "Nowadays, sovereigns of all states of the world are so unworthy. Maybe you are leaving one unworthy sovereign for another unworthy one. Do you think that you can know all sovereigns of the world well?" When birds are flying away, normally they are flying from places where they have been threatened and heading for places where



【原文】

知也。去骇从骇，则鸟曷为举矣？孔思之对鲁君也亦过矣。

魏惠王使人谓韩昭侯曰：“夫郑乃韩氏亡之也，愿君之封其后也。此所谓存亡继绝之义，君若封之则大名。”昭侯患之。公子食我曰：“臣请往对之。”公子食我至于魏，见魏王曰：“大国命弊邑封郑之后，弊邑不敢当也。弊邑为大国所患，昔出公之后声氏为晋公，拘于铜鞮，大国弗怜也，而使弊邑存亡继绝，弊邑不敢当也。”魏王惭曰：“固非寡人之志也，客请勿复言。”是举不义以行不义也。魏王虽无以应，韩之为不义愈

【今译】

否飞到不受惊吓的地方，还未为可知。如果离开让它受到惊吓的地方再飞到惊吓它的地方，那鸟为什么要飞走呢？孔思对鲁国君主的回答也是错误的。

魏惠王派人韩昭侯说：“郑国是韩国所灭亡的，希望大王封郑国君主的后代，这就是所谓的使灭亡的国家得以存在、使灭绝的宗族得以延续的意思。如果大王能封郑国君主的后代，名声就会非常显赫。”昭侯对此感到忧虑，公子食我说：“请允许我去应对他。”公子食我到了魏国，见到魏王后说：“贵国命令鄙国封郑国君主的后代，鄙国实在不敢答应。鄙国被贵国视为祸患，从前晋出公的后代声氏当晋国君主，曾被囚禁在铜鞮，贵国不曾怜悯过他，却让鄙国保存灭亡的国家、延续灭绝的宗族，鄙国不敢答应。”魏王惭愧地说：“这本来不是我的意思，客人请不要再说了。”这是举出别人的不义来为自己行不义之事辩护。魏王虽然无话可答，但韩国的不义行为却更加严重了。公子食我的善辩，恰好只



they will feel safe. It is not certain whether they can find a safe place after they have left the dangerous ones. But if they are flying away from one dangerous place to head for another dangerous one, why do they need to escape? Kong Si's reply to the sovereign of Lu was also unjustified.

King Hui of the state of Wei sent someone to the state of Han to give Marquis Zhao a message which said, "The state of Zheng was ruined by Han. I hope that Your Majesty can give some territory to the family of the deceased sovereign of Zheng. That will re-establish the ruined state and recompense the displaced clan. If you could do that, you will become very famous." Marquis Zhao worried about this very much. Childe Shi Wo said, "Please allow me to have a talk with him." Shi Wo then went to Wei to interview their king in person and said, "You have ordered us to give some land to the family of the deceased sovereign of Zheng, but we dare not do that because we should not act against the precedent established by your state. Previously, after Sheng, the descendant of Duke Chu of Jin, took over the regime, he was confined at Tong Di. But your state did not sympathize with him at that time. Now you are asking us to re-establish the ruined state and recompense the displaced clan. We dare not agree to do that." The king of Wei felt ashamed and said, "Fine. I see. It was not my idea. Please do not mention it again." Shi Wo cited the unrighteous action of others to cover up the unrighteous conduct of his own state. Even though King Hui of Wei did not know how to repudiate Shi Wo, the state of Han acted more and more unjustly ever since then. The



【原文】

益厚也。公子食我之辩，适足以饰非遂过。

魏昭王问于田蚺曰：“寡人之在东宫之时，闻先生之议曰：‘为圣易。’有诸乎？”田蚺对曰：“臣之所举也。”昭王曰：“然则先生圣于？”田蚺对曰：“未有功而知其圣也，是尧之知舜也；待其功而后知其舜也，是市人之知圣也。今蚺未有功，而王问蚺曰：‘若圣乎。’敢问王亦其尧邪？”昭王无以应。田蚺之对，昭王固非曰“我知圣也”耳，问曰“先生其圣乎”，已因以知圣对昭王，昭王有非其有，田蚺不察。

赵惠王谓公孙龙曰：“寡人事偃兵十余年矣而不成，兵不可偃乎？”公孙龙对曰：“偃兵之意，兼爱天下之心也。兼爱天下，不可以虚名为

【今译】

能文过饰非。

魏昭王问田蚺道：“我还在东宫当太子的时候，听到先生议论说：‘当圣贤很容易。’有这回事吗？”田蚺回答说：“这是我说的。”昭王说：“既然如此，那先生您自己是圣贤吗？”田蚺回答说：“在舜尚未建立功业之前就知道他是圣贤，是尧对他的了解；等到建立了功业后才知道他是圣贤，这是市井小人对他的了解。现在我还没有建立功业，可是大王却问我：‘你是圣贤吗？’请问大王本人也是尧吗？”昭王无话可答。田蚺应对昭王的时候，昭王本来并没说“我了解圣贤”，而是问他“先生您自己是圣贤吗”，田蚺就用了解圣贤的话来回答昭王，这样就使昭王享有了不该属于自己的声誉，而田蚺没有意识到这一点。

赵惠王对公孙龙说：“我致力于消除武装有十多年了，却没有成功。武装不可以消除吗？”公孙龙回答说：“消除武装的想法体现了兼爱天下的思想。兼爱天下，不是靠虚名就能实现的，必须要有实际行动。如今



eloquence of Childe Shi Wo of Wei could not cover up the errors of his state.

King Zhao of Wei asked Tian Qu, "At the time when I was the crown prince and living in the East Palace, I heard that you said it was very easy to become a sage. Didn't you really say that?" Tian Qu said, "Yes. I did say that." King Zhao said, "I see. Do you think that you are a sage yourself, sir?" Tian Qu replied, "Well, Yao had realized that Shun was a sage before Shun achieved great success. However, the common people knew that Shun was a sage only after he had accomplished great achievements. Up to now, I have not yet accomplished any achievement, but you are asking me whether I am a sage or not. Who do you think you are? Do you regard yourself a Yao?" King Zhao could not even find one word to answer him. In this case, King Zhao asked Tian Qu whether he considered himself a sage or not, but he did not mean that he himself knew the sages well. Nonetheless, Tian Qu made a mistake in his answer by presupposing King Zhao had acknowledged that he knew the sages well. Thus he imposed an undeserved reputation upon King Zhao, but Tian Qu himself did not realize that.

King Hui of the state of Zhao told Gongsun Long, "I have been concerned with disbanding the armed forces for more than ten years but have not yet done it. Possibly armed forces can not be done away with at all?" Gongsun Long replied, "The idea of eliminating all armed forces reflects the love for humanity. In order to reach that goal, you should earnestly practise what you advocate instead of only giving lip



【原文】

也，必有其实。今蔺、离石入秦，而王缟素布总；东攻齐得城，而王加膳置酒。秦得地而王布总，齐亡地而王加膳，所非兼爱之心也。此偃兵之所以不成也。”今有人于此，无礼慢易而求敬，阿党不公而求令，烦号数变而求静，暴戾贪得而求定，虽黄帝犹若困。

卫嗣君欲重税以聚粟，民弗安，以告薄疑曰：“民甚愚矣。夫聚粟也，将以为民也。其自藏之与在于上奚择？”薄疑曰：“不然。其在于民而君弗知，其不如在上也；其在于上而民弗知，其不如在民也。”凡听必

【今译】

赵国的蔺、离石两个地方归属了秦国，大王您就身着丧服；我们向东攻打齐国夺取了城邑，大王就安排丰盛的酒筵庆贺。秦国得到了土地大王就穿丧服，齐国丧失了土地大王就进行宴庆，这都不符合兼爱的思想。这就是您消除武装不能成功的原因。”假如有这样一个人，无礼轻慢却想受到尊敬，结党营私却想博得美名，号令烦难并且屡次改变却想得到平静，残暴、乖戾、贪婪却想获得安定，即便黄帝也做不到。

卫嗣君想通过征收重税来积存粮食，人民不安定，他对薄疑说：“人民太愚昧了。我积存粮食，是为他们着想啊。他们把粮食保存在自己手里与保存在国家手中，有什么区别？”薄疑说：“不是这样的。粮食保存在人民手里，大王就得不到，这样就不如保存在国家手里了；粮食保存在国家手里，人民就得不到，这样就不如保存在人民自己手里了。”凡



service to it. After the lands of Lin and Li Shi of Zhao were ceded to the state of Qin, you went into mourning; after we attacked the state of Qi in the east and occupied some of its land, you gave a banquet to celebrate the victory. Look, you went into mourning to express your sadness when Qin enlarged its territory, but held a banquet to celebrate when Qi lost its land. That was not at all in accordance with the idea of love for humanity. It also accounted for your failure in trying to get rid of the armed forces." Suppose that someone behaved very arrogantly but still hoped to be respected by others; was engaged in building up cliques but still wished to gain a high reputation; issued very demanding orders and then changed them frequently but still wished to secure his safety; was very greedy, fastidious and corrupt but still looked forward to maintaining his authority, even the Yellow King could not manage to do that.

Lord Si of the state of Wei would collect grain by levying heavy taxes on the common people and stirred up tumult among them. The lord told Bo Yi, "Look, how stupid the people are! They do not know that I am collecting grain for their own sake. Why do they want to keep the grain themselves? Is there any difference if I keep it for them?" Bo Yi said, "I do not agree with you in this respect. If the common people keep the grain themselves, you cannot manage to obtain it, so it is better to keep it at the national granary; if the grain is kept at the national granary, the common people cannot manage to obtain it, so it is better for them to keep it themselves." Therefore, every time a



【原文】

反诸己，审则令无不听矣。国久则固，固则难亡，今虞、夏、殷、周无存者，皆不知反诸己也。

公子沓相周，申向说之而战。公子沓訾之曰：“申子说我而战，为吾相也夫？”申向曰：“向则不肖。虽然，公子年二十而相，见老者而使之战，请问孰病哉？”公子沓无以应。战者，不习也；使人战者，严狙也。意者恭节而人犹战，任不在贵者矣。故人虽时有自失者，犹无以易恭节。自失不足以难，以严狙则可。

【今译】

是听到某种意见，一定要进行自我反思，能详细审察，君令就没有不被听从的了。立国时间长了，国家就稳固；国家稳固，就难以灭亡。如今虞、夏、商、周都不存在了，就是因为都不知道进行自我反省的缘故。

公子沓当周国的宰相，申向劝说他时战栗不止。公子沓责备他说：“申先生劝说我时，身体战栗，就因为我是宰相吗？”申向说：“我的确不肖。即便如此，您年仅二十就当宰相，会见老人时却使他战栗，请问这是谁的错？”公子沓无话可答。战栗是因为不习惯见尊贵的人；使别人战栗不止，是因为自己苛刻骄横。倘若恭敬有礼地待人而别人还是战栗，责任就不在尊贵的人了。因此，即便别人时而会有失态的举止，自己还是不能改变恭敬有礼的态度。对举止失态的人不足以责难，而苛刻骄横的人就应该受到指责。



sovereign hears an opinion, he should meditate upon it thoroughly. If he can do that, all orders will be carried out properly. And the longer a state has been existed, the more stable it is. When the state is stable, it will be difficult to ruin it. Old kingdoms such as Yu, Xia, Shang and Zhou do not exist any more because their sovereigns did not know how to self-examine themselves thoroughly.

When Childe Ta was the prime minister of the state of Zhou, Shen Xiang trembled when he was trying to persuade him. Childe Ta scolded him, "Mr. Shen, why are you trembling while talking with me? Is it because I am the prime minister?" Shen Xiang said, "I know that I am indeed unworthy. Nevertheless, you have obtained such a high position at the age of only twenty, and you make this old man tremble when he is face to face with you. Who do you think should be blamed, you or me?" Childe Yao could not find even one word to refute him. People tremble because they do not feel comfortable when talking with the powerful. On the other hand, the powerful can make others tremble because of their arrogance. If the powerful people behave politely and treat others with respect, but other people still tremble, the powerful people should not be the ones to be blamed. Therefore, one should always behave decently even though others might have sometimes behaved wrongly. Do not condemn others for their wrong-doings. But arrogant people are reprehensible anyway.



重言

【原文】

二曰——

人主之言，不可不慎。高宗，天子也，即位谅闇，三年不言。卿大夫恐惧，患之。高宗乃言曰：“以余一人正四方，余唯恐言之不类也，兹故不言。”古之天子，其重言如此，故言无遗者。

成王与唐叔虞燕居，援梧叶以为珪，而授唐叔虞曰：“余以此封女。”叔虞喜，以告周公。周公以请曰：“天子其封虞邪？”成王曰：“余一人与虞戏也。”周公对曰：“臣闻之，天子无戏言。天子言，则史书之，工诵之，

【今译】

君主对于自己的言论，不可不慎重。殷高宗是天子，即位以后，居丧三年，没有开口说话。卿、大夫们很恐惧，对此感到忧虑。高宗于是说：“凭我个人的力量来匡正四方各地，我唯恐自己说话不当，所以才不说话。”古代的天子对自己的言辞慎重到了这般地步，所以他们说出的话不会有失误。

周成王与唐叔虞闲居无事，他摘下一片梧桐叶子当作珪，交给唐叔虞说：“我拿这个来赐封你。”叔虞很高兴，把这事告诉了周公。周公因此向成王请示说：“天子赐封叔虞了吗？”成王说：“我不过是跟他开个玩笑罢了。”周公回答说：“我听说，天子无戏言。天子的话一出口，史官就要记录下来，乐工就吟诵它，士人就称誉它。”成王于是把叔虞分封到晋



2. On Being Cautious with One's Expressions

Sovereigns must be cautious with their expressions. Gao Zong of the Shang Dynasty was the Son of Heaven. After he was enthroned, he had not spoken one word for three years when mourning over the deceased ruler. All the ministers and high-ranking officials were terrified and worried about it. Then Gao Zong told them, "Since I need to rectify the customs of the whole world with my own strength and ability, I was afraid that I would say something unsuitable. That's why I have not spoken." Sons of Heaven of ancient times were so prudent with their words that they would not make any mistake in their speech.

Once, King Cheng of the Zhou Dynasty was entertaining Tang Shuyu for pleasure. King Cheng plucked a leaf of a phoenix tree, presented it as a Gui (an elongated pointed tablet of jade held in hand by ancient rulers on ceremonial occasions) to Tang Shuyu and said, "With this leaf, I am conferring upon you a feudatory." Shuyu was very happy and told Duke Zhou. Duke Zhou then went to see King Cheng to ask for confirmation of this. He asked, "Did you really confer upon Shuyu a feudatory?" King Cheng said, "No. I was only joking with him." Duke Zhou said, "In my opinion, a Son of Heaven should not play jokes on his inferiors. When a Son of Heaven says something, the chief court historian should write it down, the chief court musician should sing it, and the intellectuals should praise it." So, King Cheng conferred the



【原文】

士称之。”于是遂封叔虞于晋。周公旦可谓善说矣，一称而令成王益重言，明爱弟之义，有辅王室之固。

荆庄王立三年，不听而好谗。成公贾入谏。王曰：“不穀禁谏者，今子谏，何故？”对曰：“臣非敢谏也，愿与君王谗也。”王曰：“胡不设不穀矣。”对曰：“有鸟止于南方之阜，三年不动不飞不鸣，是何鸟也？”王射之曰：“有鸟止于南方之阜，其三年不动，将以定志意也；其不飞，将以长羽翼也；其不鸣，将以览民则也。是鸟虽无飞，飞将冲天；虽无鸣，鸣则骇人。贾出矣，不穀知之矣。”明日朝，所进者五人，所退者十人。群臣大

【今译】

国。周公旦可以称得上是善于劝说的了，一次劝说就使成王更加慎重自己的言谈，并表明自己爱护弟弟的情义，又辅佐周王室使它得到巩固。

楚庄王即位后三年的时间，不理朝政，而喜欢听隐语。成公贾到宫中劝谏，庄王说：“我禁止人们劝谏，现在你又来劝我，这是为什么？”成公贾回答说：“我不敢劝谏，我只想给大王讲隐语。”庄王说：“你怎么不先给我设一个隐语？”成公贾说：“有只鸟停在南方的土山上，三年不动不飞也不鸣叫，这是什么鸟？”庄王猜测说：“有只鸟停在南方的土山上，它三年不动，是为了安定意志。它不飞，是为了生长羽翼；它不鸣叫，是为了观察民间的法度。这只鸟虽然不飞，一飞冲天；虽然不鸣叫，一鸣惊人。你出去吧，我知道你的意思了。”第二天上朝，楚庄王提拔了五个人，废黜了十个人。臣子们都非常高兴，楚国人民互相庆贺。所以《诗



state of Jin upon Tang Shuyu. Duke Zhou was a really talented persuader. He made King Cheng be more careful with his words and also endorsed his love for his younger brother. Moreover, he also assisted King Cheng to consolidate the throne of the Zhou Dynasty.

After King Zhuang took over the regime of the state of Chu, he had not paid any attention to government affairs for three years and was only addicted to signs and countersigns. Cheng Gonggu went to the palace to petition him. King Zhuang said, "I have already issued the order to stop people from petitioning me. And now you are here again to persuade me. Why?" Cheng Gonggu said, "I dare not argue with you. I am here to play signs and countersigns with you." King Zhuang said, "Why not tell me one first then?" Cheng Gonggu said, "There is a bird perching on a hill in the south. He has not flown, moved or sung for three years. What kind of bird do you think it is?" King Zhuang said, "Well, there is a bird perching on a hill in the south. He has not moved even once for three years since he wants to consolidate his ideals; he has not flown since he wants to give his feathers the chance to grow maturely; he has not sung since he wants to examine the legal system of the everyday world. Even though he has not flown, he could dash to the sky once he flies; even though he has not sung, he would terrify everyone once he sings. You may leave now. I can see what you mean." The next day, he held court. Five officials were promoted and ten were dismissed from office. All the court officials were happy and the common people were congratulating with each other



【原文】

说，荆国之众相贺也。故《诗》曰：“何其久也，必有以也，何其处也，必有与也。”其庄王之谓邪？成公贾之谗也，贤于太宰嚭之说也。太宰嚭之说，听乎夫差，而吴国为墟；成公贾之谗，喻乎荆王，而荆国以霸。

齐桓公与管仲谋伐莒，谋未发而闻于国，桓公怪之曰：“与仲父谋伐莒，谋未发而闻于国，其故何也？”管仲曰：“国必有圣人也。”桓公曰：“嘻！日之役者，有执蹠痛而上视者，意者其是邪？”及令复役，无得相代。少顷，东郭牙至。管仲曰：“此必是已。”乃令宾者延之而上，分级而立。管子曰：“子邪言伐莒者？”对曰：“然。”管仲曰：“我不言伐莒，子何

【今译】

经》中说：“为什么这么久不行动？一定会有原因。为什么安居不动？一定会有缘故。”这大概就是指庄王吧？成公贾讲的隐语，胜过太宰嚭的劝说。太宰嚭的劝说被夫差听从后，吴国成为废墟；成公贾讲的隐语被楚王理解了，楚国因此称霸诸侯。

齐桓公与管仲谋划攻打莒国，计划尚未公开，国内的人就知道了，桓公很纳闷，说：“我跟仲父谋划攻打莒国，计划尚未公开，国内的人就知道了，这是怎么回事？”管仲说：“国内一定有圣人啊。”桓公说：“嘻！那天服役的人中，有一个拿着耒向上张望，我猜大概就是这个吧？”于是命令那天服役的人都来服役，不得顶替。过了一会儿，东郭牙来了。管仲说：“一定是这个人了。”于是命令负责礼宾的官吏将他领上来，管仲和他按照宾主的次序在台阶上站定。管仲说：“您就是那个传播攻打



because of this. It is said in *Shijing*, "Why has the bird remained motionless for such a long time? There must be some reason for it. Why has the bird settled down so firmly? There must be some reason for it." Possibly that refers to the story of King Zhuang? Cheng Gonggu's signs and countersigns was better than the persuasion of Taizai (Chief Minister) Pi. Wu, was ruined after Fu Chai, the sovereign of Wu, had listened to Prime Minister Pi. And Chu became one of the most powerful states after King Zhuang took the advice hidden in Cheng Gonggu's signs and countersigns.

Duke Huan of the state of Qi and Guan Zhong planned to attack the state of Ju. People all over the state knew about it before military action was taken. Duke Huan was surprised and talked about it with Guan Zhong, "Zhong Fu, I have planned with you to attack Ju. And people all over the state have known it even before we take action. What do you think the reason is?" Guan Zhong said, "There must be a sage in our state." Duke Huan said, "Oh, I see! I remember on that day, one of the menservants was carrying a plough in his hands and looking upwards. I suppose that could be the one." He then asked all the servants of that day to come back to work again, and no one should took the place of anyone else. After a while, Dongguo Ya arrived. Guan Zhong said, "He must be the one." He then asked the official in charge of receiving guests to invite Dongguo Ya to come over for a talk. Guan Zhong and Dongguo Ya stood at suitable places on the steps respectively. Guan Zhong asked him, "You must be the one who has spread the news about taking military action



【原文】

故言伐莒？”对曰：“臣闻君子善谋，小人善意。臣窃意之也。”管仲曰：“我不言伐莒，子何以意之？”对曰：“臣闻君子有三色：显然喜乐者，钟鼓之色也；湫然清静者，衰经之色也；艷然充盈，手足矜者，兵革之色也。日者臣望君之在台上也，艷然充盈，手足矜者，此兵革之色也。君呿而不噙，所言者‘莒’也；君举臂而指，所当者莒也。臣窃以虑诸侯之不服者，其惟莒乎。臣故言之。”凡耳之闻以声也，今不闻其声，而以其容与臂，是东郭牙不以耳听而闻也。桓公、管仲虽善匿，弗能隐矣。故圣人

【今译】

莒国的消息的人吧？”东郭牙回答说：“是的。”管仲说：“我没有说过攻打莒国，你为什么说要攻打莒国？”东郭牙回答说：“我听说，君子善于谋划，小人善于臆测。我是私下里臆测的。”管仲说：“我没有说过攻打莒国，你根据什么臆测的呢？”东郭牙回答说：“我听说君子有三种神色：面呈喜悦，是欣赏钟鼓音乐时的神色；脸上清冷安静，是居丧时的神色；怒气冲冲，手足挥动，是将要用兵打仗的神色。那天我看见您在台上怒气冲冲，手足挥动，这就是将要用兵打仗的神色。您的嘴张开后没有闭上，这表明您所说的是‘莒’。您抬起胳膊指点的，恰好是莒国的方向。我私下考虑，诸侯当中不肯服从的，大概只有莒国了。所以我说我们将要攻打莒国。”大凡耳朵能听，是因为有声音。如今没有听到声音，而是根据别人的面部表情与手臂的动作了解他的意图，因此，东郭牙不用凭借耳朵就能听到。桓公、管仲虽然善于保守秘密，也掩饰不住。所以，



against the state of Ju?" "Yes," said Dongguo Ya. Guan Zhong said, "But I did not mention that I was about to attack Ju. How could you figure it out?" Dongguo Ya said, "As far as I know, gentlemen are good at planning things, and petty men are clever at guessing. I just guessed that." Guan Zhong said, "I did not say that I would attack Ju directly. How could you guess then?" Dongguo Ya said, "I have heard that gentlemen have three kinds of expressions on their faces: they look pleased when they are appreciating the harmonic tunes played by the bell, the drum and other instruments; they look quiet and sad while they are in mourning; but when they appear outraged, they wave their hands or lift up their feet fiercely, and this is a sign of war. On that day, when I was looking up at the platform, I saw you were so angry, your hands and feet were waving so forcefully that I realized that you were going to take military action. Moreover, your mouth remained open and that showed you had pronounced the word 'Ju'. In addition, you were pointing towards the direction of Ju as well. I think that among all states, Ju is the only one that does not obey Qi. That's why I said we are going to take military action against Ju." Our ears can hear when there are some sounds. Nevertheless, Dongguo Ya knew the intention of others by examining the expressions on their faces and their body language. Thus he could hear without using his ears. Therefore, Duke Huan and Guan Zhong could not manage to keep their secret even though they were good at concealing their plan. So, the sages can hear voiceless sounds and see shapeless things. Zhan He, Tian Zifang and



【原文】

听于无声，视于无形，詹何、田子方、老聃是也。

【今译】

圣人能听到无声的声音，能看到无形的事物。詹何、田子方、老聃就是这样的人。

精谕

【原文】

三曰——

圣人相谕不待言，有先言言者也。

海上之人有好蜻者，每居海上，从蜻游，蜻之至者，百数而不止，前后左右尽蜻也，终日玩之而不去。其父告之曰：“闻蜻皆从女居，取而来，吾将玩之。”明日之海上，而蜻无至者矣。

胜书说周公旦曰：“廷小人众，徐言则不闻，疾言则人知之，徐言乎？疾言乎？”周公旦曰：“徐言。”胜书曰：“有事于此，而精言之而不明，勿言之而不成，精言乎？勿言乎？”周公旦曰：“勿言。”故胜书能以不言说，而

【今译】

圣人相互晓谕不需要通过语言，意思可以在语言之前表达出来。

海边有个喜欢蜻蜓的人，每次他停留在海边的时候，都跟蜻蜓一起嬉戏，飞来的蜻蜓数以百计，前后左右都被蜻蜓包围着，整天玩都不离去。他的父亲对他说：“听说蜻蜓都跟你在一起，你把它们带回来，让我玩玩。”第二天他到了海边，却没有一只蜻蜓飞来了。

胜书劝说周公旦道：“朝堂小而人多，轻声说话就听不清楚，大声说话别人都会知道。该轻声说呢，还是大声说？”周公旦说：“轻声说。”胜书说：“假如有件事情，隐微地解释就说不明白，不说就办不成。是隐微地解释呢，还是不说？”周公旦说：“不说。”因此，胜书能不通过语言来劝



Lao Dan are people of that kind.

3. On Apprehending with Inspirations

Sages can understand each other without expressing themselves directly because their intentions can be guessed at even before they start to talk.

A young man living on the coast loved dragonflies. Every time he stayed by the sea, he would play with them. More than one hundred dragonflies would fly to join him, so he was surrounded by these insects. They would not leave him all day long. Once his father told him, "I heard that all dragonflies love playing with you. Bring them back home the next time and I will play with them." The next day, the young man went to the sea, but not a single insect was there.

Once Sheng Shu told Duke Zhou Dan, "Suppose there are many people in a small hall. If you speak in a low voice, your nearest neighbour won't hear you. However, if you speak loudly, everyone will know your intent. Would you prefer to speak in a low voice or shout loudly?" Duke Zhou Dan said, "In a low voice." Sheng Shu asked again, "If you try to explain one thing implicitly, you cannot make others understand it. And it cannot be finished if you do not mention it at all. Would you explain it implicitly or just not mention it?" Duke Zhou said, "I would rather not mention it." Therefore, Sheng Shu could persuade Duke Zhou Dan without saying anything. Duke Zhou Dan could read other people's mind without hearing their points of view directly.



【原文】

周公旦能以不言听，此之谓不言之听。不言之谋，不闻之事，殷虽恶周，不能疵矣。口喑不言，以精相告，纣虽多心，弗能知矣。目视于无形，耳听于无声，商闻虽众，弗能窥矣。同恶同好，志皆有欲，虽为天子，弗能离矣。

孔子见温伯雪子，不言而出。子贡曰：“夫子之欲见温伯雪子好矣，今也见之而不言，其故何也？”孔子曰：“若夫人者，目击而道存矣，不可以容声矣。”故未见其人而知其志，见其人而心与志皆见，天符同也。圣人之相知，岂待言哉？

白公问于孔子曰：“人可与微言乎？”孔子不应。白公曰：“若以石投

【今译】

说周公旦，而周公旦能弄懂对方没有明确用语言表达出来的意思，这就叫不用别人开口说话就能听懂。没有说出来的计谋，不能听到的事情，商虽然厌恶周，也不能挑出它的毛病。嘴巴不讲话，通过精神互相晓谕，即便纣多心，也无法得知周的计谋。眼睛能够识别无形的东西，耳朵能够听到无声的语言，尽管商的耳目众多，也不能窥见周的秘密。听者与说者有共同的好恶和志欲，虽然是天子，也不能把他们隔离开来。

孔子去见温伯雪子，没有说话就出来了。子贡说：“先生希望见到温伯雪子已经很久了，今天见到了他却沒有说话，这是什么原因？”孔子说：“像他那样的人，看一眼就知道他是有道之人，这是不可以言喻的。”因此，还没见到对方就能知道他的志向，见到对方后他的内心与志向都能看清楚，这是因为彼此都与天道相符合。圣人之间相互了解，哪里还需要通过语言？

白公问孔子道：“可以跟人讲隐秘的话吗？”孔子不回答。白公说：



That was the so-called being able to figure out the intentions of others before they start to talk. Even though Yin hated Zhou, it could not rebuke Zhou since it had not heard of Zhou's plans and other schemes because Zhou had not expressed them directly. King Zhou could not hear them even though he was very sceptical because the people of Zhou kept silent and only communicated with each other by using expressions on their faces and in their eyes. The people of Zhou could manage to see shapeless things and hear voiceless sounds, so King Zhou could not figure out their secrets even though he had deployed numerous spies all across his kingdom. If the speaker and the listener are of the same inclination and ideals, even the Son of Heaven could not manage to alienate them.

When Confucius went to visit Count Xuezi of Wen, he simply left without saying even one word to him. Zigong asked, "Master, you have wished so sincerely to see Count Xuezi of Wen for a long time. But why didn't you say even one word with him?" Confucius said, "Well, as for a person like him, you realize that he has grasped Tao as soon as you see him. That cannot be articulated." Hence, the sages know the ideals of their peers before they meet each other and they understand the hearts and ideals of their peers immediately after they come into contact with each other since they are all in agreement with the principle of Heaven. Do they need to resort to expressions to know each other?

Once Duke Bai asked Confucius, "Should I talk with others obliquely?" Confucius did not answer him. Duke Bai



【原文】

水奚若？”孔子曰：“没人能取之。”白公曰：“若以水投水奚若？”孔子曰：“淄、渑之合者，易牙尝而知之。”白公曰：“然则人不可与微言乎？”孔子曰：“胡为不可？唯知言之谓者为可耳。”白公弗得也。知谓则不以言矣。言者，谓之属也。求鱼者濡，争兽者趋，非乐之也。故至言去言，至为无为。浅智者之所争则末矣。此白公之所以死于法室。

齐桓公合诸侯，卫人后至。公朝而与管仲谋伐卫，退朝而入，卫姬望见君，下堂再拜，请卫君之罪。公曰：“吾于卫无故，子曷为请？”对曰：

【今译】

“讲的隐秘话如同把石头投入水中一样不被人知晓，怎么样？”孔子说：“潜水的人能得到它。”白公说：“如同把水倒入水中一样不被人知晓，怎么样？”孔子说：“淄水、渑水汇合在一起，易牙尝了就能分辨出来。”白公说：“这么说来，不可以跟人讲隐秘的话吗？”孔子说：“为什么不可以？只有懂得言语的真实涵义的人才可以。”白公是不懂这些的。懂得言语的真实涵义就可以不通过语言表达了。语言，是从属于思想的。捕鱼的人要沾湿衣服，追捕野兽的人要奔跑，并非他们愿意这么做。所以，最高境界的语言是抛弃语言，最高境界的作为是无所作为。才智短浅的人所争取的却是一些末节。这就是白公后来死在牢狱里的原因。

齐桓公会盟诸侯，卫国人最后到来。桓公上朝时与管仲谋划攻打卫国，退朝以后进入内宫。卫夫人看见桓公，下堂拜了两拜，为卫国君



said, "Talking with others obliquely is as secret as throwing a stone into the water without anybody else knowing it. What do you think of that?" Confucius said, "The divers can get it." Duke Bai said, "That is also like pouring some water into water and nobody else knowing about it. What do you think of that?" Confucius said, "If you mix the water of the Zi River and that of the Mian River together, Yi Ya can differentiate them after he tastes the water." Duke Bai asked, "From this point of view, shouldn't I talk with others implicitly then?" Confucius said, "Why not? But you can only talk obliquely with those who really know the meaning of words." Nevertheless, Duke Bai could not understand that. If the real meaning of words can be mastered in advance, it is no longer necessary to express something with words. Words are attachments to thoughts. A fisherman will have to wet his clothing and a hunter must chase after wild animals. Nonetheless, it is against their own will to do so. Therefore, the perfect word is to put words into disuse, and the perfect action is to take no concrete action at all. As for people with shallow intelligence, they will pay attention to the trifling details. That accounted for Duke Bai's death while he was confined in prison.

Once Duke Huan of the state of Qi held a meeting in which sovereigns of all feudatories participated, and the sovereign of Wei was the last one to arrive. Duke Huan held court to plan with Guan Zhong to attack Wei. After that, he went to the palace of sleep. When Madam Wei saw Duke Huan, she stepped down into the hall, bowed to him twice



【原文】

“妾望君之人也，足高气强，有伐国之志也；见妾而有动色，伐卫也。”明日君朝，揖管仲而进之。管仲曰：“君舍卫乎？”公曰：“仲父安识之？”管仲曰：“君之揖朝也恭，而言也徐，见臣而有惭色，臣是以知之。”君曰：“善。仲父治外，夫人治内，寡人知终不为诸侯笑矣。”桓公之所以匿者不言也，今管子乃以容貌音声，夫人乃以行步气志，桓公虽不言，若暗夜而烛燎也。

晋襄公使人于周曰：“弊邑寡君寝疾，卜以守龟曰：‘三涂为祟。’弊

【今译】

主请罪。桓公说：“我跟卫国之间没有发生什么冲突，你为什么要请罪？”卫夫人回答说：“我望见您进来时，迈着大步，怒气冲冲，有攻打别国的意思。见到我您的脸色就变了，这说明要攻打卫国。”第二天桓公上朝，向管仲作揖行礼，请他走上前来。管仲说：“大王放弃攻打卫国了吧？”桓公说：“仲父怎么知道？”管仲说：“您升朝时恭敬地作揖行礼，见到我面有愧色，我因此而知道的。”桓公说：“好。仲父治理宫外的事情，夫人治理宫内的事情，我知道自己终究不会被诸侯耻笑了。”桓公通过不用语言表达来掩盖自己的意图，现在管子却凭着容貌声音、夫人却凭着走路的步伐与神情志气察觉到了。桓公虽然不讲话，他的意图却如同黑夜里点燃的烛火一样分明。

晋襄公派人到周朝去说：“鄙国君主卧病不起，用龟甲占卜，卜兆



and implored him to forgive the mistake of the sovereign of Wei. Duke Huan said, "I am not at odds with the state of Wei. Why are you asking me to forgive him?" Madam Wei said, "I just saw you stride angrily into the palace of sleep, so I knew you must have planned to attack another state. And when you saw me, I caught the puzzled expression on your face. So, I know that you are going to launch military action against Wei." The next morning, Duke Huan went to court, bowed to Guan Zhong and invited him to come up to him. Guan Zhong asked, "Your Majesty, have you given up the plan for attacking Wei?" Duke Huan asked, "How could you know that?" Guan Zhong said, "When you held court, you bowed to me so politely, and you also looked compunctious when you saw me. So I could figure that out." Duke Huan said, "Excellent! I have Zhong Fu to take charge of government affairs. Also my wife is there to take charge of family affairs inside the palace. Therefore, I know that I will not be derided by sovereigns of other states." Duke Huan tried to conceal his intention by not expressing it directly with words. Nonetheless, Guan Zhong could read his mind by watching the subtle changes on his face and in his voice. His wife could read his mind by watching his gait and facial expressions. His thoughts were as clear as bright candles in the dark even though he did not speak anything directly.

Duke Xiang of the state of Jin asked someone to pass on a message to the Son of Heaven of the Zhou Dynasty as follows: "The sovereign of our state has been confined to bed for some time. Augury showed that the deity of Mount San



【原文】

邑寡君使下臣愿藉途而祈福焉。”天子许之。朝，礼使者事毕，客出。莒弘谓刘康公曰：“夫祈福于三涂，而受礼于天子，此柔嘉之事也，而客武色，殆有他事，愿公备之也。”刘康公乃敝戎车卒士以待之。晋果使祭事先，因令杨子将卒十二万而随之，涉于棘津，袭聊、阮、梁蛮氏，灭三国焉。此形名不相当，圣人之所察也，莒弘则审矣。故言不足以断小事，唯知言之谓者可为。

【今译】

说：‘是三涂山的山神作梗。’鄙国君主派我来，希望借条路去向三涂山的山神祈求福分。”周天子答应了他。天子上朝，按礼仪接待完毕后，使者离去了。莒弘对刘康公说：“向三涂山山神祈求福分，受到天子的礼遇，这是温和美善的事情，但是客人却显出勇武的神色，恐怕有别的事，希望您多加防备。”刘康公于是部署战车士卒加强戒备以等待动静。晋国果然先做祭祀之事，趁机派杨子率领十二万士卒跟随着，渡过棘津，袭击聊、阮、梁等蛮人居住的地区，灭掉了这三个国家。这就是事实和名义不相符，这是圣人所能明察的，莒弘对此就很审慎。所以单凭言语不足以判断事情，只有懂得言语的真实涵义才行。

离谓

【原文】

四曰——

言者，以谕意也。言意相离，凶也。乱国之俗，甚多流言，而不顾其

【今译】

语言是用来表达意思的。语言和所要表达的意思不符合，是凶险



Tu has haunted him. So, he sent me here to ask for your permission to allow us to traverse your territory to go to Mount San Tu to hold a ceremony to pray for good fortune with the deity there." The Son of Heaven of the Zhou Dynasty gave permission. After the Son of Heaven held court to receive the messenger according to the rules of propriety, he left and went back to Jin. Chang Hong told Liu Kanggong: "It is a nice thing for the state of Jin to go to Mountain San Tu to pray for good fortune with the deity there, and their messenger has been treated with respect by the Son of Heaven. Nevertheless, the messenger looked so fierce. I am afraid that Jin might take military action against us. Please keep on high alert." Liu Kanggong then deployed chariots and soldiers and ordered them to watch vigilantly. As expected, Jin pretended to hold a ceremony but in the meantime, twelve thousand troops led by Yangzi were dispatched secretly. They marched through Ji Jin, attacked the residences of the Man Peoples and ruined three states there—Liao, Ruan and Liang. That showed that the intention of Jin was not in accordance with reality. However, the sages were perspicuous enough to detect it, so Chang Hong was very cautious about it. Therefore, things should not be judged by the words of others exclusively. It is safe only when the inner meaning of these words can be mastered.

4. The Discrepancies Between Words and Thoughts

Words are used to express thoughts. It is very ominous



【原文】

实，务以相毁，务以相誉，毁誉成党，众口熏天，贤不肖不分，以此治国，贤主犹惑之也，又况乎不肖者乎？惑者之患，不自以为惑，故惑惑之中有晓焉，冥冥之中有昭焉。亡国之主，不自以为惑，故与桀、纣、幽、厉皆也。然有亡者国，无二道矣。

郑国多相县以书者。子产令无县书，邓析致之。子产令无致书，邓析倚之。令无穷，则邓析应之亦无穷矣。是可不可无辨也。可不可无辨，而以赏罚，其罚愈疾，其乱愈疾，此为国之禁也。故辨而不当理则

【今译】

的。政治混乱的国家的风俗通常是流言很多，而无视事实。人们致力于互相诋毁、互相吹捧，毁誉之徒朋党比周，众口喧嚣，气焰冲天，贤与不肖不能分辨。在这种情况下治理国家，贤明的君主尚且会感到困惑，更何况昏庸不肖的君主呢？困惑的人的毛病是自己不感到困惑。所以，得道之人能在困惑中有所感悟，能在昏暗中看到光明。亡国的君主自己不感到困惑，所以就都跟夏桀、商纣、周幽王、周厉王一样了。由此看来，亡国的君主所走的都是同一条路。

郑国很多人互相写信辩难，子产下令禁止人们写信辩难，邓析就文饰法令。子产下令不要文饰法令，邓析就曲解它。子产的命令无穷无尽，邓析对付他的办法也是无穷的。这样一来，可以做的与不可以做的就没有分别了。可以做的与不可以做的没有分别，却因此而施加赏罚，惩罚越厉害，国家就会越混乱，这是治理国家的禁忌。所以，善辩但不



and dangerous if words do not match thoughts. The vogue of some badly governed states is that rumours are prevalent, but the truth of things is overlooked. If this is the case, people are concerned with slandering or glorifying each other, building up their own cliques, proclaiming their opinions arrogantly and rampant blustering. Thus the difference between sensible people and unworthy ones will be blurred. Governing a state under such circumstances, even a sage sovereign will feel perplexed. Needless to say, it is beyond the limits of the fatuous and unworthy ones. The problem of muddle-headed people is that they do not consider themselves muddle-headed. Hence, people who have mastered Tao can comprehend something when they feel perplexed, and they also can distinguish the light when they are in the dark. Normally, sovereigns who will be toppled and whose states will be ruined do not feel perplexed and as a result, they are put by fate on the same track with Jie, Zhou, King You and King Li of the Zhou Dynasty. From this point of view, these sovereigns have all followed the same path.

Many people in the state of Zheng used to write letters to attack each other. Zichan issued an edict to stop people doing so, but Deng Xi twisted the law advisedly. Zichan issued an edict to stop people twisting the law, but Deng Xi misinterpreted it deliberately. Zichan issued various edicts, but Deng Xi managed to counteract them endlessly. Under such circumstances, the standard between right and wrong was blurred. If awards and punishments were dispensed in this case, the more severe the penalties were, the worse the



【原文】

伪，知而不当理则诈，诈伪之民，先王之所诛也。理也者，是非之宗也。

洧水甚大，郑之富人有溺者。人得其死者。富人请赎之，其人求金甚多，以告邓析。邓析曰：“安之。人必莫之卖矣。”得死者患之，以告邓析。邓析又答之曰：“安之。此必无所更买矣。”夫伤忠臣者，有似于此也。夫无功不得民，则以其无功不得民伤之；有功得民，则又以其有功

【今译】

符合事理就是虚伪，聪明但不合乎情理就是奸诈。虚伪奸诈之徒，是先王所要诛杀的。事理是判断是非的根本依据。

洧河的水很大，郑国有个富人溺水而死。有人得到了尸体。富人家里请求赎买尸体，得到尸体的人索要的钱很多。富人的家人到邓析那里诉苦，邓析说：“放心吧。他肯定不能将尸体卖给任何人。”得到尸体的人很担忧，到邓析那里诉苦，邓析又对他说：“放心吧。他们无法从别人那里买到尸体。”那些诋毁忠臣的人，与这种情况很相似。假如忠臣没有功劳，不能得到人民拥护，就拿他们没有功劳而不能得到人民的拥护加以诋毁；如果有功劳而得到人民拥护，就又拿他们有功劳而得到



situation of the state would be. That would be a taboo for all sovereigns. Thus, a person can be regarded as hypocritical if he is sophisticated and his expressions are not in accordance with logic. A person can be regarded as deceitful if his acumen is against reason. Sage sovereigns of ancient times would sentence the hypocritical and the deceitful ones to death. Whether an action is right or wrong should only be judged by logic and reason.

Once the Wei River had a big tide and a wealthy man from the state of Zheng fell into the water and drowned. Another man salvaged the corpse. The family members of the wealthy man offered to pay some ransom to buy back the corpse, but the finder wanted a huge amount of money. The family members of the wealthy man went to complain about it to Deng Xi, but Deng Xi said, "Don't worry. No one else will buy the corpse from him." The man who had salvaged the corpse worried when he heard that. He also went to complain about it to Deng Xi. Deng Xi told him, "Don't worry. They could not buy the corpse from anyone else." The slanderers who are engaged in attacking the loyal court officials are very similar to that. If the loyal officials have not accomplished great achievements or won over the support of the common people, they will be libelled because they have not made any contribution and are not supported by the common people. However, if they have accomplished great achievements and won over the support of the common people, they will be defamed because they have made contributions and are also supported by the common people.



【原文】

得民伤之。人主之无度者，无以知此，岂不悲哉？比干、苾弘以此死，箕子、商容以此穷，周公、召公以此疑，范蠡、子胥以此流，死生存亡安危，从此生矣。

子产治郑，邓析务难之，与民之有狱者约，大狱一衣，小狱襦裤。民之献衣襦裤而学讼者，不可胜数。以非为是，以是为非，是非无度，而可与不可日变。所欲胜因胜，所欲罪因罪。郑国大乱，民口喧哗。子产患之，于是杀邓析而戮之，民心乃服，是非乃定，法律乃行。今世之人，多欲治其国，而莫之诛邓析之类，此所以欲治而愈乱也。

【今译】

人民的拥护加以诋毁。没有原则的君主，无法了解真实情况，这难道不是可悲的吗？比干、苾弘因此而被杀；箕子、商容因此而陷入困境；周公、召公因此而受到猜忌；范蠡、伍子胥因此而流落江湖。生与死、存与亡、安与危，都是由此产生的。

子产治理郑国，邓析极力刁难他，跟有狱讼的人约定：学习断一件大案的要送一件上衣，学习断一件小案的要送短袄、裤子。献上上衣、短袄、裤子学习断案的人不计其数。把错当成对，把对当成错，对错没有标准，可以与不可以的界限天天都在改变。想让谁胜诉谁就会胜诉，想给谁治罪就给谁治罪。郑国大乱，众口喧哗。子产对此感到忧虑，于是就处死邓析陈尸示众，民心才顺服，是非的标准才得以确定，法律才得以实行。当今世上的执政者大都想治理好自己的国家，可是却没有谁诛杀邓析之类的人，这就是想达到大治而国家却更加混乱的原因。



Thus the fatuous sovereigns cannot manage to know the truth of things. Isn't that woeful? For this reason, Bi Gan and Chang Hong were sentenced to death, Jizi and Shang Rong were very poor and powerless, Duke Zhou and Duke Zhao were distrusted, and Fan li and Wu Zixu were exiled and forced to live in the wild. Moreover, it is on this account that whether people will live or die, whether a state will survive or perish or whether it will be safe or fall into severe trouble depend.

While Zichan was in charge of government affairs of the state of Zheng, Deng Xi was doing everything against him. He made an agreement with people who were embroiled in lawsuits and told them that those wishing to learn how to settle a big lawsuit should give him a coat and those wishing to learn how to settle a small lawsuit should give him a jacket and a pair of trousers. As a result, large numbers of people were learning how to settle lawsuits. They turned things upside down and reversed right and wrong. The standard for judging things changed every day. All cases were judged according to individual will. The state of Zheng was in chaos and the common people were very confused. Zichan worried about the situation very much, so he executed Deng Xi and displayed the corpse in public to appease the common people. Thus the people calmed down, the standard between right and wrong was established, and the law was executed properly. Nowadays, almost all sovereigns want to put their state in order, but none of them takes action to execute people like Deng Xi. Therefore, their states will become more



【原文】

齐有事人者，所事有难而弗死也。遇故人于涂，故人曰：“固不死乎？”对曰：“然。凡事人以为利也。死不利，故不死。”故人曰：“子尚可以见人乎？”对曰：“子以死为顾可以见人乎？”是者数传。不死于其君长，大不义也，其辞犹不可服，辞之不足以断事也明矣。夫辞者，意之表也。鉴其表而弃其意，悖。故古之人，得其意则舍其言矣。听言者以言观意也。听言而意不可知，其与桥言无择。

齐人有淳于髡者，以从说魏王。魏王辩之，约车十乘，将使之荆。

【今译】

齐国有个人侍奉别人，所侍奉的人遇难他却不殉难。这个人在路上遇到熟人，熟人说：“你真的不殉难吗？”这个人回答说：“是的。凡是侍奉人，都是为了利益。殉难无利可图，所以我不会殉难。”熟人说：“你这样还可以见人吗？”这个人回答说：“你认为死了反倒可以见人吗？”这样的话他讲了多次。不为自己的国君或主人殉难，是非常不义的，然而这个人还强词夺理，凭言辞不足以决断事情，是很明显的。言辞是思想的外在表现。欣赏外在的表现却抛弃思想，是糊涂的。所以古人懂得了别人的思想就不再听他的话语了。听别人讲话是为了观察他的思想。听了别人讲话却不了解他的思想，这样的语言就与乖戾之言没有什么区别。

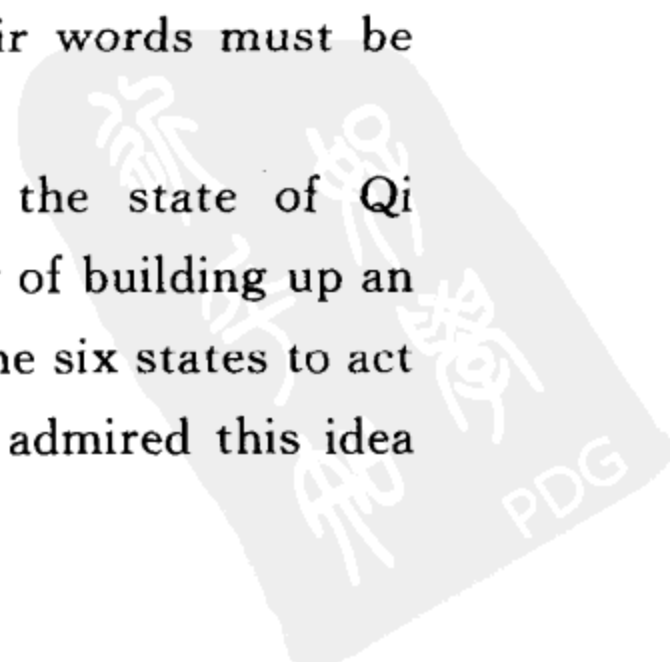
齐国有个叫淳于髡的人，用合纵之术游说魏王，魏王认为他讲得有



and more chaotic.

A man of the state of Qi served another person. Once his master was killed, but this man would not die for his sake. He met an acquaintance on the road. The acquaintance asked him, "Are you sure that you wouldn't die for him?" The man said, "Yes, I am sure. People serve others because they can take advantages for themselves by doing so. It is not profitable at all for me to die for him, so I won't do it." The acquaintance asked, "Aren't you feeling embarrassed to see others if you don't die for him?" The man asked, "What do you mean? Do you think that I can see others after death?" And he repeated his words several times. It is against the principle of righteousness if a person will not die for his sovereign or master. But this man argued very irrationally to defend his unrighteous activity. Obviously, things should not be judged according to words exclusively. Words are the exterior reflections of thoughts. It is wrong to pay too much attention to exterior reflections and overlook thoughts. Thus ancient people would no longer listen to the words of others after they grasped their thoughts. In order to know the thoughts of other people, we need to listen to their words. However, if we cannot manage to figure out their thoughts after we have listened to their words, their words must be nothing but petulant expressions.

A person called Chunyu Kun from the state of Qi persuaded the king of Wei with the strategy of building up an alliance composed of the military forces of the six states to act against the state of Qin. The king of Wei admired this idea





【原文】

辞而行，有以横说魏王，魏王乃止其行。失从之意，又失横之事。夫其多能不若寡能，其有辩不若无辩。周鼎著倮而斲其指，先王有以见大巧之不可为也。

【今译】

道理，就套好了十辆车，将派他到楚国去。他告辞出发的时候，又用连横之术游说魏王，魏王于是就不让他去了。他既使得合纵的主张落空，又使得连横一事也行不通。这样一来，他才能多就不如才能少，善于雄辩就不如不善于雄辩。周朝的鼎上雕刻着倮的图像却让他咬断自己的手指，先王以此表明最为灵巧的人是不可取的。

淫辞

【原文】

五曰——

非辞无以相期，从辞则乱。乱辞之中又有辞焉，心之谓也。言不欺心，则近之矣。凡言者，以谕心也。言心相离，而上无以参之，则下多所言非所行也，所行非所言也。言行相诡，不祥莫大焉。

空雄之遇，秦、赵相与约，约曰：“自今以来，秦之所欲为，赵助之；赵

【今译】

没有言辞就无法互相交流，只听信言辞就会发生混乱。言辞之中又有言辞，这就是所表达的思想。语言不违背所要表达的思想，就差不多了。语言都是为了表达思想。语言 and 思想互相背离，这样一来，在上位的就无法参照，在下位的就会经常出现言行不一致的情况。没有什么比言行不一致更为不祥的了。

空雄会盟的时候，秦国和赵国互相订立盟约说：“从今往后，秦国想做的事，赵国予以帮助；赵国想做的事，秦国予以帮助。”没过多久，秦国



and considered it very reasonable. He then had ten carriages harnessed to escort Chunyu Kun to the state of Chu to negotiate this plan with its sovereign. Before he left, he persuaded the king of Wei to adopt the strategy of associating the six states to serve the state of Qin together. The king then cancelled Chun's journey to Chu. Thus, both the plans of Chunyu Kun resulted in failure. From this point of view, it would be much better if he did not have so much ability and was not that skilful and eloquent in suggesting things. The figure of Chui was sculpted on the caldron of the Zhou Dynasty. Nonetheless, Chui bites his own finger in this picture. That picture reflects the intention of the ancient kings—it is inadvisable to be too skilful.

5. The Sophisticated Words

People could not communicate with each other without words. Nonetheless, it could lead to confusion if the words of others are believed indiscriminately. There are words within words, and these inner words are thoughts. It is fine if words are in accordance with thoughts because all words are means used to express thoughts. On the other hand, if words do not match thoughts, it will be useless for the sovereign to listen to them. Moreover, the words and deeds of his inferiors will not match each other. Nothing could be more ominous.

During the meeting at Kong Xiong, the state of Qin and the state of Zhao drew up an agreement with each other which stated, "From now on, if Qin wants to do something, Zhao



【原文】

之所欲为，秦助之。”居无几何，秦兴兵攻魏，赵欲求之。秦王不说，使人让赵王曰：“约曰：‘秦之所欲为，赵助之；赵之所欲为，秦助之。’今秦欲攻魏，而赵因欲救之，此非约也。”赵王以告平原君。平原君以告公孙龙。公孙龙曰：“亦可以发使而让秦王曰：‘赵欲救之，今秦王独不助赵，此非约也。’”

孔穿、公孙龙相与论于平原君所，深而辩，至于藏三牙，公孙龙言藏之三牙甚辩，孔穿不应，少选，辞而出。明日，孔穿朝。平原君谓孔穿曰：“昔者公孙龙之言甚辩。”孔穿曰：“然。几能令藏三牙矣。虽然难。

【今译】

发兵攻打魏国，赵国想营救魏国。秦王很不高兴，派使者指责赵王说：“盟约中说：‘秦国想做的事，赵国予以帮助；赵国想做的事，秦国予以帮助。’现在秦国想攻打魏国，但是赵国却想营救它。这违背了盟约。”赵王把这事告诉了平原君。平原君把这事告诉了公孙龙，公孙龙说：“赵王也可以派使臣去指责秦王说：‘赵国想营救魏国，现在秦王偏偏却不帮助赵国，这违背了盟约。’”

孔穿、公孙龙在平原君家里互相辩论，言辞精深而雄辩，谈到羊有三只耳朵的问题，公孙龙说羊有三只耳朵，说得头头是道，孔穿不回答他，过了一会儿，就告辞出去了。第二天，孔穿来朝见。平原君对孔穿说：“昨天公孙龙的话非常雄辩。”孔穿说：“是的。几乎能让羊真的生出



should do whatever it can to help Qin, and if Zhao wants to do something, Qin should do whatever it can to help Zhao." Shortly after that, Qin dispatched troops to attack the state of Wei. Zhao wanted to rescue Wei. The king of Qin was not happy with Zhao. He sent out a messenger to condemn the king of Zhao, "It is said in the agreement made between our two states, 'If Qin wants to do something, Zhao should do whatever it can to help Qin, and if Zhao wants to do something, Qin should do whatever it can to help Zhao.' We are taking military action against Wei right now, but you are going to assist it. That is against our agreement." The king of Zhao told this story to the Lord of Pingyuan. The Lord of Pingyuan told Gongsun Long. Gongsun Long said, "That's easy. Your Majesty can also send a messenger to Qin to condemn its king as follows: 'We want to rescue Wei. Nevertheless, the king of Qin does not help our state. That is against our agreement.'"

Kong Chuan and Gongsun Long were debating with each other at the Lord of Pingyuan's place. All their arguments were erudite and eloquent. When it came to the topic on whether or not a goat had three ears, Gongsun Long insisted that the goat had three ears and his opinions sounded very logical and unassailable. Kong Chuan did not say anything in reply and after a while, he said good-bye to them and left. The next morning, Kong Chuan came over to visit the Lord of Pingyuan. The Lord of Pingyuan told him, "How logical and unassailable Gongsun Long's arguments were yesterday!" Kong Chuan said, "Yes, they were. It sounded



【原文】

愿得有问于君，谓藏三牙甚难而实非也，谓藏两牙甚易而实是也，不知君将从易而是者乎？将从难而非者乎？”平原君不应。明日，谓公孙龙曰：“公无与孔穿辩。”

荆柱国庄伯令其父“视日”，曰“在天”；“视其奚如？”曰“正圆”；“视其时”，曰“当今”。令谒者“驾”，曰“无马”。令涓人“取冠”，“进上”。问“马齿”，圉人曰：“齿十二与牙三十。”

人有任臣不亡者，臣亡，庄伯决之，任者无罪。

宋有澄子者，亡淄衣，求之涂，见妇人衣缁衣，援而弗舍，欲取其衣，

【今译】

三只耳朵了。尽管如此，他的观点也难以成立。我希望问问您，说羊有三只耳朵很困难，但实情却并非如此；说羊有两只耳朵很容易，但事实的确如此，不知您将选取容易而正确的说法呢，还是赞同困难但不正确的说法？”平原君没有回答。第二天，平原君对公孙龙说：“您不要再跟孔穿辩论了。”

楚国的柱国庄伯让父亲去观看一下太阳的位置来判断时间的早晚，他父亲却说“太阳在天上”；让他观看一下太阳运行到了哪里，却说“太阳正圆着呢”；让他观看一下现在是什么时辰，却说“就是现在的时辰”。让门房去传令“起驾”，回答却是“没有马”。让负责清洁的人去拿帽子，回答说“呈上去了”。询问马的年齿，负责饲养牲畜的人却说：“大牙十二颗，加上小牙共三十颗。”

有人担保别人的奴仆不会逃跑，奴仆逃跑了，庄伯判决这件事，判决担保的人无罪。

宋国有个叫澄子的人，丢了一件黑色的衣服。他到路上寻找，看见

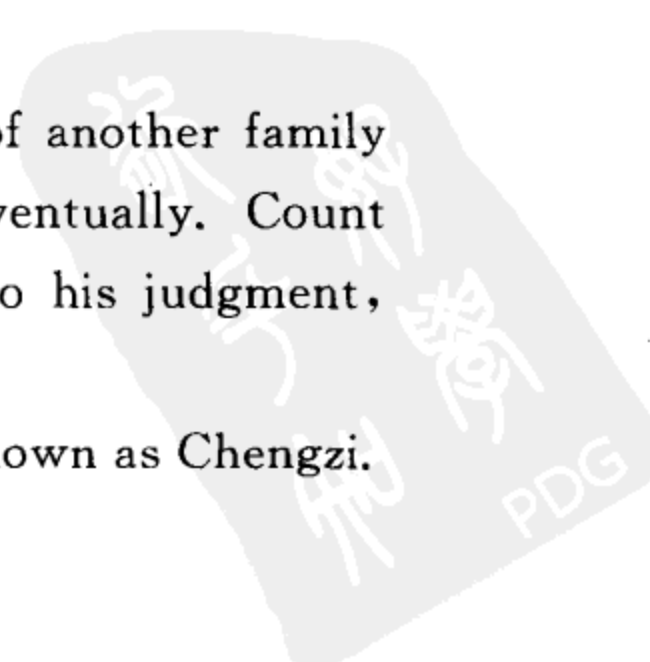


like he could almost make a goat develop three ears. Despite his eloquence, his opinion was unjustified. And I want to ask you a question. Well, it is false to claim that a goat have three ears even though you need to argue hard to back up that argument; it is true to reality to say that a goat has two ears even though it does not need any further explanation. Which opinion do you agree with? The easy and true one, or the difficult and false one?" The Lord of Pingyuan did not say anything to answer his question. The next day, the Lord of Pingyuan told Gongsun Long, "Please do not debate with Kong Chuan any more."

Count Zhuang, the prime minister of the state of Chu, asked his father to observe the location of the sun to tell how late it was. But his father said, "The sun is in the sky." Count Zhuang asked him to observe the movement of the sun. But he replied, "The sun is round." Count Zhuang asked him to check the time. But he said, "The time is right now." Count Zhuang asked his janitor to prepare to travel. The janitor said, "There is no horse." He ordered a servant to fetch his hat but was told, "You are wearing it." He asked the age of a horse. The man in charge of raising livestock said, "It has twelve back teeth. If you add the front teeth, it has thirty all together."

Once a man had vowed that the slave of another family would not escape. But the slave escaped eventually. Count Zhuang settled this lawsuit and according to his judgment, the cautioner was innocent.

In the state of Song, there was a man known as Chengzi.





【原文】

曰：“今者我亡缁衣。”妇人曰：“公虽亡缁衣，此实吾所自为也。”澄子曰：“子不如速与我衣。昔吾所亡者，纺缁也。今子之衣，禪缁也。以禪缁当纺缁，子岂不得哉？”

宋王谓其相唐鞅曰：“寡人所杀戮者众矣，而群臣愈不畏，其故何也？”唐鞅对曰：“王之所罪，尽不善者也。罪不善，善者故为不畏。王欲群臣之畏也，不若无辨其善与不善而时罪之，若此则群臣畏矣。”居无几何，宋君杀唐鞅。唐鞅之对也，不若无对。

惠子为魏惠王为法。为法已成，以示诸民人，民人皆善之。献之惠王，惠王善之，以示翟翦。翟翦曰：“善也。”惠王曰：“可行邪？”翟翦曰：“不可。”惠王曰：“善而不可行，何故？”翟翦对曰：“今举大木者，前呼舆

【今译】

一个妇人穿着黑色衣服，就抓住她不放，要拿走她的衣服，说：“今天我丢了件黑色的衣服。”妇女说：“您虽然丢了黑色的衣服，这件衣服的确是我自己缝制的。”澄子说：“你不如赶快把衣服给我。方才我丢的是纺丝的黑衣服，如今你穿的是葛麻制作的黑衣服。用葛麻制作的黑衣服抵偿纺丝的黑衣服，你难道不是占了便宜吗？”

宋王对他的宰相唐鞅说：“我所诛杀的人已经很多了，可是群臣却越发不畏惧我，这是什么原因？”唐鞅说：“大王所惩处的都是些坏人。治坏人的罪，所以好人不畏惧。如果大王想让群臣都畏惧，不如对好人、坏人不加区分而时常治他们的罪，这样一来，群臣就会畏惧了。”没过多久，宋国君主就杀死了唐鞅。唐鞅的回答，还不如不回答。

惠子帮助魏惠王制定法令。法令已经制定完毕，拿来让众人看，众人都认为好。把法令呈献给惠王，惠王认为法令很好，拿来给翟翦看，翟翦说：“好。”惠王说：“可行吗？”翟翦说：“不可行。”惠王说：“好为什么



Once he lost a black coat, so he went to look for it. He saw a woman wearing a black suit walking along the road. He stopped her and demanded her suit. He said, "I have lost a black suit today." The woman said, "Although you have lost a black suit, this one is mine. I made it myself." Chengzi said, "You'd better give me this suit immediately. The one I just lost was made of silk. And this suit you are wearing is made of hemp. Aren't you taking advantage of me by trading this hemp suit for my silk suit?"

The king of Song asked Tang Yang, the prime minister of his state, "I have already killed so many people, but the court officials are less and less in dread of me. What do you think the reason is?" Tang Yang said, "Because all those you have killed are evildoers. Of course the good people are not afraid if you only execute the evil ones. If you want all of them to be afraid of you, you'd better punish people from time to time without making any investigation to differentiate whether they are good or evil. Thus everyone will be afraid of you." Shortly after that, the sovereign of Song killed Tang Yang. It would have been better if Tang Yang did not answer his question at all.

Huizi helped King Hui of the state of Wei formulate the law. After the task was finished, it was shown in public and everyone extolled it. Huizi then brought it to King Hui and King Hui thought it was excellent. He showed it to Zhai Jian and asked for his opinion about it. "It is excellent," said Zhai Jian. King Hui asked, "Is it practical?" Zhai Jian said, "No, it is not practical." King Hui asked, "You have just said that



【原文】

谇，后亦应之，此其于举大木者善矣，岂无郑、卫之音哉？然不若此其宜也。夫国亦木之大者也。”

【今译】

还可以施行？”翟翦回答说：“如今抬大木头的人，前面的唱号子，后面的应和，这号子对于抬大木头的人来说是很好了，难道没有郑国、卫国的音乐吗？然而那样的靡靡之音不如唱号子合适。治理国家如同抬大木头一样，也要有适宜的法令。”

不屈

【原文】

六曰——

察士以为得道则未也。虽然，其应物也，辞难穷矣。辞虽穷，其为祸福犹未可知。察而以达理明义，则察为福矣；察而以饰非惑愚，则察为祸矣。古者之贵善御也，以逐暴禁邪也。

魏惠王谓惠子曰：“上世之有国，必贤者也。今寡人实不若先生，愿

【今译】

明察的士人认为自己得到了道，其实却没有。即便如此，他们应对事物的时候，言辞却是难以穷尽的。即使言辞穷尽了，是祸是福却还是不能知晓。如果明察是为了通晓事理弄清道义，那明察就是福了；如果明察是为了掩饰错误愚弄蠢人，那明察就是祸了。古代之所以重视善于驾车的人，是为了驱逐残暴之人、制止邪恶之事。

魏惠王对惠子说：“上世享有国家的，一定是贤人。如今我的确不如先生，希望把国家传给您。”惠子谢绝了。魏王又坚决请求道：“假如



it was excellent. Why isn't it practical?" Zhai Jian replied, "Nowadays, when people carry huge tree-trunks together, those in the front of the procession will take the lead to sing a work song and the others will respond to it. That is good for synchronizing the movement for carrying the huge tree-trunks. Why do they sing this work song instead of the tunes of Zheng or Wei? Because those decadent tunes are not suitable in this case. Governing a state is somewhat the same as carrying huge tree-trunks. We should also use suitable laws."

6. On Perseverance

It is not true to reality even though some perspicuous intellectuals think that they have mastered Tao. Nonetheless, they cannot be rendered speechless when they encounter something. Even though they might be left without an argument, no one knows for sure whether it means good fortune or misfortune. It will lead to good fortune if their perspicuity is used to master the useful principles and illustrate morality and justice; it will lead to misfortune if their perspicuity is used to cover up errors and make fools of the unintelligent people. The reason why people of ancient times had paid attention to excellent drivers was that these drivers could be used to drive away ferocious people and stop wicked conducts.

King Hui of the state of Wei told Huizi, "People who had been in power during old times had to be sensible. I am



【原文】

得传国。”惠子辞。王又固请曰：“寡人莫有之国于此者也，而传之贤者，民之贪争之心止矣。欲先生之以此听寡人也。”惠子曰：“若王之言，则施不可而听矣。王固万乘之主也，以国与人犹尚可。今施，布衣也，可以有万乘之国而辞之，此其止贪争之心愈甚也。”惠王谓惠子曰：“古之有国者，必贤者也。”夫受而贤者舜也，是欲惠子之为舜也；夫辞而贤者许由也，是惠子欲为许由也；传而贤者尧也，是惠王欲为尧也。尧、舜、许由之作，非独传舜而由辞也，他行称此。今无其他，而欲为尧、舜、许由，

【今译】

我不再拥有这个国家，而是把它传给贤人，就能制止人们贪婪争夺的心思了。希望先生在这件事上听我的。”惠子说：“像大王所说的这样，那我不能听从。大王本来就是拥有一万辆战车的大国的君主，把国家让给别人尚且可以制止人们贪婪争夺的心思。而如今我只是个平民，可以得到一个拥有一万辆战车的大国却谢绝了，这样一来，就更能制止人们贪婪争夺的心思了。”惠王对惠子说：“古代享有国家的，一定是贤人。”从别人那里接受了天下而且自身又贤德的，是舜，这就是想让惠子成为舜那样的人；拒绝接受天下而且自身又贤德的，是许由，这就是惠子想成为许由那样的人；把国家传给别人而且自身又贤德的，是尧，这就是惠王想成为尧那样的人。尧、舜、许由的所作所为，不仅仅是尧把帝位传给了舜而许由却拒绝接受，他们其他的品行也都与此相称。如



really not as sensible as you are, so I hope to devolve my authority over the state onto you." Huizi rejected this offer. King Hui persisted in persuading Huizi to accept this idea and said, "If I do not keep the state as my private possession but devolve it onto a sensible person like you, I think we can stop the avarice and competition for power and advantage among the people. Please do listen to me in this case, sir." Huizi said, "Judging from what Your Majesty have said, I cannot accept it. You are the sovereign of a big state with ten thousand chariots and you want to stop the avarice and competition among the people by devolving the authority over the state onto someone else. As for a powerless ordinary person like me, though I have the chance to take over such a big state, I refuse to accept the offer. From my point of view, I think it is more helpful in stopping the avarice and competition among the people this way." King Hui told Huizi that people who had been in power during old times must have been sensible. In history, the sensible and virtuous person who had accepted the authority over the world from another person was Shun. In this case, King Hui wanted Huizi to be a Shun. The sensible and virtuous person who had rejected taking over the authority over the world was Xu You. In this case, Huizi himself wanted to be a Xu You. The sensible and virtuous person who had devolved the authority over the world onto another person was Yao. In this case, King Hui wanted to be a Yao. However, people like Yao, Shun and Xu You gained their fame and honour not simply by devolving, accepting or rejecting the authority over the



【原文】

故惠王布冠而拘于鄆，齐威王几弗受，惠子易衣变冠，乘輿而走，几不出乎魏境。凡自行不可以幸，为必诚。

匡章谓惠子于魏王之前曰：“蝗螟，农夫得而杀之，奚故？为其害稼也。今公行，多者数百乘，步者数百人；少者数十乘，步者数十人。此无耕而食者，其害稼亦甚矣。”惠王曰：“惠子施也，难以辞与公相应。虽然，请言其志。”惠子曰：“今之城者，或者操大筑乎城上，或负畚而赴乎城下，或操表掇以善睇望。若施者，其操表掇者也。使工女化而为丝，不能治丝；使大匠化而为木，不能治木；使圣人化而为农夫，不能治农

【今译】

今没有其他的品行，却想成为尧、舜、许由那样的人，所以后来惠王身穿丧国之服把自己拘禁在鄆请求归附齐国，齐威王几乎不肯接受他；惠子改换了衣帽，乘车逃走，几乎逃不出魏国的国境。自己行事不可以凭借侥幸心理，做事一定要诚信。

匡章在魏惠王面前对惠子说：“螟虫，农夫捉住了就把它弄死，为什么？因为它们破坏庄稼。如今您每次出门，多的时候动用几百辆车子，还有几百人步行随从；少的时候动用几十辆车子，还有几十个人步行随从。这些人都是吃白饭的，他们对庄稼的伤害也太厉害了。”惠王说：“惠子很难通过语言来应对您。即便如此，还是请他谈谈自己的想法。”惠子说：“如今修筑城墙的人中，有的拿着大杵在城上捣土，有的背着畚箕在城下往来运土，有的拿着标尺度量观测。像我这样的，就是拿着标尺的人。假如把善于织丝的女子变成丝，就不能织丝了；把巧匠变成木材，就不能加工木材了；把圣人变成农夫，就不能治理农夫了。我



world, they also had other virtues to match these activities. In this case, both King Hui and Huizi were not of great integrity, but they hoped to become another Yao, Shun or Xu You. Therefore, King Hui went into mourning, confined himself in Juan and later offered to submit to the authority of the state of Qi. But King Wei of Qi would not accept him. Huizi disguised himself and took a carriage to escape, but he almost lost his life even before he crossed the border of Wei. Hence, one should always behave honestly rather than resort to flukes.

Once Kuang Zhang was talking with Huizi in front of King Hui of the state of Wei and he said, "Why do you think the farmers will kill the locusts immediately after they catch them? Because they cause great damage to the crops. Every time you go out, there must be hundreds of carriages and attendants walking on foot to escort you. Even the least luxurious procession will have dozens of carriages and attendants. All these people are like locusts. They reap where they have not sown and cause great damage to the crops (referring to the state)." King Hui said, "It is very difficult for Huizi to reply to you with words. But I still want him to give us his opinion on this matter." Huizi said, "In order to build a protective wall, many people must work together. Some are standing on top of it pounding the marl with heavy pestles, some are carrying the marl in dustpans on the back, and some are holding rulers and measuring to check whether it is built according to the plans. People like me are those who hold the rulers to inspect the work. If all the



【原文】

夫。施而治农夫者也。公何事比施于螾螟乎？”惠子之治魏为本，其治不治。当惠王之时，五十战而二十败，所杀者不可胜数，大将、爱子有禽者也。大术之愚，为天下笑，得举其讳，乃请令周太史更著其名。围邯鄲三年而弗能取，士民罢潞，国家空虚，天下之兵四至。众庶诽谤，诸侯不誉，谢于翟翦而更听其谋，社稷乃存。名宝散出，土地四削，魏国从此衰矣。仲父，大名也；让国，大实也。说以不听、不信。听而若此，不可

【今译】

就是能治理农夫的人。您为什么把我比做螟虫？”惠子把治理魏国作为自己的要务，他却没有治理好。在惠王当政的时代，作战五十次却有二十次被击败，被杀死的人不计其数，惠王的大将、爱子有被敌人擒获的。惠子治国之术的愚蠢，被天下人耻笑，天下人都可以列举他的过错，惠王这才请求周天子的太史修改了赐封给他的仲父的名号。魏国将邯鄲围困了三年却不能攻下，士卒和人民都很疲惫，国库空虚，天下各诸侯国的军队从四面赶来解救邯鄲之围，百姓责难它，诸侯诋毁它，惠王向翟翦道歉，重新采纳了翟翦的计谋，国家才得以保存。名贵的宝物都散失到国外，四方边境的土地被邻国瓜分，魏国从此衰弱了。仲父是显赫的名号，拒绝接受国家是高尚的行动。惠子却用不可听、不可信的言论



skilful women changed into silk, they could not make silk fabric any more; if all the talented carpenters changed into timber, they could not make any furniture or wooden buildings any more; if all the sages changed into farmers, there would be no one to administer the farmers any more. I am one of those who are in charge of the farmers. Why did you say that I am similar to a locust?" Huizi regarded governing the state of Wei as his most important task. Nonetheless, he could not manage to put it in order. During the time when King Hui was in power, the troops of Wei were defeated twenty times in fifty battles, countless people were killed, and even the beloved generals and sons of King Hui were held captive. People all over the world laughed at the stupidity of Huizi's methods for governing the state, and they all enumerated his mistakes. As a result, King Hui was forced to ask the chief court historian of the Son of Heaven of the Zhou Dynasty to cancel "the Second Father", the title conferred on Huizi. Using Huizi's tactic, the troops of Wei had surrounded Han Dan for three years but could not conquer it. Both the soldiers and the common people were exhausted and the treasury became empty. Moreover, armies of all the other states started to come to the relief of Han Dan. The common people were condemning Huizi, and sovereigns of other states were slandering him. King Hui was forced to apologize to Zhai Jian and use his tactics again, thus he finally managed to maintain the state. Nevertheless, the state had been greatly harmed from then on with so many precious things plundered by the invaders and so many lands



【原文】

谓工矣。不工而治，贼天下莫大焉，幸而独听于魏也。以贼天下为实，以治之为名，匡章之非，不亦可乎？

白圭新与惠子相见也，惠子说之以强，白圭无以应。惠子出。白圭告人曰：“人有新取妇者，妇至，宜安矜烟视媚行。竖子操蕉火而钜，新妇曰：‘蕉火大钜。’入于门，门中有敛陷，新妇曰：‘塞之，将伤人之足。’此非不便之家氏也，然而有大甚者。今惠子之遇我尚新，其说我有大甚者。”惠子闻之曰：“不然。《诗》曰：‘恺悌君子，民之父母。’恺者，大也；悌者，长也。君子之德，长且大者，则为民父母。父母之教子也，岂待久

【今译】

劝说惠王。惠王如此听从他的意见，不能称得上明智。不明智却来治理国家，没有什么比这样做能给天下人带来更大的危害了。幸好惠子的话只被魏国听从了。实际是在危害天下人，而名义上却是在治理国家，匡章非难惠子，不是应该的吗？

白圭刚见到惠子时，惠子就用如何使国家强大的策略来劝说他，白圭无话应对。惠子出去了，白圭告诉别人说：“有人刚刚娶了媳妇，媳妇初来乍到，应该安稳持重，目光柔顺，步伐缓慢。童仆拿的火把烧得太旺，新媳妇说：‘火把太旺。’进门后，里面的地上有个凹陷的地方，新媳妇说：‘把它填平！否则将扭伤腿脚。’这样做并非对于她的夫家不利，然而太过分了。如今惠子刚刚见到我，他对我说的话也是太过分了。”惠子听到这话后说：“不是这样的。《诗经》中说：‘具有恺悌之风的君子，就是人民的父母。’恺是大的意思；悌是长的意思。有着既高尚又盛大的德行的君子，就可以成为人民的父母。父母教育孩子，还要等待多



ceded to other states. Being conferred the title of "the Second Father of the State" was a great honour, and refusing to take over the state was considered sublime. But Huizi had used very dangerous and unpractical ideas to advise King Hui. And King Hui was not at all wise since he had used these ideas. If a state is under the supervision of an unwise sovereign, nothing could cause more severe damage than that to people all over the world. Fortunately, only the state of Wei had taken Huizi's ideas. Nominally, he was administrating the state, but actually, he was posing severe threats to people all over the world. No wonder Kuang Zhang had blamed Huizi for this. Didn't he deserve blame?

When Bai Gui first met Huizi, Huizi advised Bai Gui with his tactics on how to strengthen the national power. Bai Gui did not find one word to contradict him. After Huizi left, Bai Gui told others, "When a couple are newly married, the bride should watch her behaviour and act humbly. Her eyes should look gentle and her gait should be slow and decent. Suppose that she notices the firebrand held by the servant is too bright, she says, 'The firebrand is too bright.' And when she goes into a room, she finds a pothole in the ground and says, 'Fill this hole. Otherwise it could hurt a foot.' There is nothing wrong with her way of noticing things, but it is not suitable to act this way as a new bride. I just saw Huizi for the first time today and his words also sounded somewhat the same as those of that bride." When Huizi heard this, he said, "No, Bai Gui is wrong. It is said in *Shijing*, 'The sublime and virtuous gentlemen should act as if they were parents of



【原文】

哉？何事比我于新妇乎？《诗》岂曰‘恺悌新妇’哉？”诽谤因污，诽谤因辟，是诽者与所非同也。白圭曰“惠子之遇我尚新，其说我有大甚者”，惠子闻而诽之，因自以为为之父母，其非有甚于白圭亦有大甚者。

【今译】

久吗？为什么把我比做新媳妇呢？《诗经》中难道说过‘具有恺悌之风的新媳妇’吗？”用污秽非难污秽，用邪僻非难邪僻，这样一来，进行非难的人就与被非难者相同了。白圭说“惠子刚刚见到我，他对我说的话也太过分了”，惠子听到这话后就非难他，还自认为可以做他的父母，他的错误比白圭所谓的太过分的程度还要严重得多。

应言

【原文】

七曰——

白圭谓魏王曰：“市丘之鼎以烹鸡，多洎之则淡而不可食，少洎之则焦而不熟，然而视之螭焉美无所可用。惠子之言，有似于此。”惠子闻之曰：“不然。使三军饥而居鼎旁，适为之甑，则莫宜之此鼎矣。”白圭闻之

【今译】

白圭对魏惠王说：“用市丘出产的鼎煮鸡，多加汤汁就淡得没法吃，少加汤汁就会烧焦却不熟，然而这鼎看上去高大而且华美，却没有什么用处。惠子的话，跟这大鼎类似。”惠子听到这话以后，说：“不对。假如三军将士饿了停留在鼎旁边，恰好可以在它上面放置蒸饭的大甑，那就没有什么比这样的鼎更合适了。”白圭听到这话后说：“没有什么用处的



the common people. ' I am a gentleman of sublime and virtue, so I can also act as the parent of the common people. How long should parents wait to educate their own children? Why did he compare me with that bride? Does anything is mentioned about 'the Sublime and Virtuous Bride' in any poem of *Shijing*?" Attacking the slanderers with slanders and stopping the wicked ones with wicked conducts mean that there will be no difference between the attackers and those who are being attacked by them. When Huizi heard that Bai Gui said he had gone too far in trying to give him lessons when they met for the first time, he attacked Bai Gui. Moreover, he also regarded himself as the parent of Bai Gui. His mistake was much more severe than that of Bai Gui.

7. On Repartee

Bai Gui told King Hui of the state of Wei, "When cooking chicken in the huge cauldron produced in Shi Qiu, if you pour in a little more water, the chicken will be too tasteless to eat. If you pour in a little less water, the chicken will become burned before it is done. Even though the cauldron produced in Shi Qiu looks huge and magnificent, it is indeed of no use. I think Huizi's ideas are somewhat the same as that huge cauldron." When Huizi heard that, he said, "That is absolutely wrong. If all the officers and soldiers of our armies were hungry and crowding around the cauldron to wait for something to eat, they could put the big cooking pot on top of it, and nothing would be more useful



【原文】

曰：“无所可用者，意者徒加其甑邪？”白圭之论自悖，其少魏王大甚。以惠子之言螭然美无所可用，是魏王以言无所可用者为仲父也，是以言无所用者为美也。

公孙龙说燕昭王以偃兵。昭王曰：“甚善。寡人愿与客计之。”公孙龙曰：“窃意大王之弗为也。”王曰：“何故？”公孙龙曰：“日者大王欲破齐，诸天下之士，其欲破齐者，大王尽养之；知齐之险阻要塞君臣之际者，大王尽养之；虽知而弗欲破者，大王犹若弗养；其卒果破齐以为功。今大王曰：‘我甚取偃兵。’诸侯之士，在大王之本朝者，尽善用兵者也，臣是以知大王之弗为也。”王无以应。

司马喜难墨者师于中山王前以非攻，曰：“先生之所术非攻夫？”墨

【今译】

东西，想必只能在上面放甑了？”白圭的评论自然是错的，他太轻视魏王了。认为惠子的话只是说得好听，但没有任何用处，这就是说魏王把持无用言论的人当作仲父了，这就是指把持无用言论的人视为完美了。

公孙龙用消除武装的观点游说燕昭王，昭王说：“很好。我愿意跟您讨论这件事。”公孙龙说：“我私下认为大王是不会消除武装的。”昭王问：“为什么？”公孙龙说：“从前大王想打败齐国，天下杰出的人士中，那些有意打败齐国的，大王全都蓄养起来；那些了解齐国的险阻要塞和君臣关系的人，大王全都蓄养起来；那些虽然了解这些情况但却无意打败齐国的人，大王却不肯收养他们。最终果真打败了齐国，并以此为功劳。如今大王说：‘我很赞成消除武装。’其他诸侯国的士人在大王朝廷里侍奉的，都是善于用兵的人，我因此知道大王是不会消除武装的。”昭王无话可答。

司马喜在中山王面前非难墨家学派一位名叫师的人的“非攻”的



and suitable than that cauldron." When Bai Gui heard that, he said, "Possibly the only function of that caldron is to hold the cooking pot." Bai Gui's comment on Huizi was wrong, since he excessively looked down upon the king of Wei. He even thought Huizi's ideas sounded good but were of no use at all. It means that the king of Wei had conferred the title of "the Second Father" on a person holding useless ideas and also mistaken such a person for being perfect.

Once Gongsun Long was trying to persuade King Zhao of the state of Yan to eliminate military forces. King Zhao said, "Certainly! I'd like to discuss this topic with you." Gongsun Long said, "Privately, I do not think that Your Majesty are really going to eliminate military forces." "Why do you think so?" asked King Zhao. Gongsun Long said, "At the time when you were thinking of attacking Qi, you had supported all the outstanding intellectuals of the world who were backing you up and intended to defeat Qi as well. You also had supported those who knew the forts, dangerous roads and the relationship between the sovereign and the court officials of Qi. Nevertheless, you did not accept those who knew the actual conditions in Qi but were not keen to attack it. After you finally defeated Qi, you were very proud of this achievement. Now you say that you are going to eliminate military forces, but I realize that all the foreigners whom you have invited and supported here at your court are good at tactics. Therefore, I know that you are not going to eliminate military forces as you claimed." King Zhao could not find even one word to answer him.



【原文】

者师曰：“然。”曰：“今王兴兵而攻燕，先生将非王乎？”墨者师对曰：“然则相国是攻之乎？”司马喜曰：“然。”墨者师曰：“今赵兴兵而攻中山，相国将是之乎？”司马喜无以应。

路说谓周颇曰：“公不爱赵，天下必从。”周颇曰：“固欲天下之从也。天下从则秦利也。”路说应之曰：“然则公欲秦之利夫？”周颇曰：“欲之。”路说曰：“公欲之，则胡不为从矣？”

魏令孟印割絳、窋、安邑之地以与秦王。王喜，令起贾为孟印求司徒于魏王。魏王不说，应起贾曰：“印，寡人之臣也。寡人宁以臧为司徒，无用印。愿大王之更以他人诏之也。”起贾出，遇孟印于廷，曰：“公

【今译】

主张，他说：“先生所主张的是‘非攻’吗？”墨家学派的师说：“是的。”司马喜说：“假如大王派兵攻打燕国，先生将指责大王吗？”师回答说：“这样说来，相国赞成攻打燕国吗？”司马喜说：“是的。”师说：“假如赵国派兵攻打中山国，相国也将赞同吗？”司马喜无话可答。

路说对周颇说：“假如您不爱赵国，天下各诸侯国必定会实行合纵之术。”周颇说：“我本来是想让天下各国合纵的。天下合纵，就会对秦国有利。”路说应对他道：“这么说来，您想让秦国得利了？”周颇说：“想让秦国得利。”路说说：“您既然想让秦国得利，那为什么不让天下各国实行合纵之术呢？”

魏国派孟印割让絳、汾、安邑等地给秦王。秦王很高兴，命令起贾去请求魏王安排孟印当司徒。魏王很不高兴，对起贾说：“孟印是我的臣子。我宁肯用奴仆当司徒，也不用孟印。希望大王另用其他人来给



Sima Xi was attacking the argument for stopping all military actions held by a scholar of the Mohist School named Shi in front of the king of the state of Zhong Shan. He said, "Are you proposing to stop all military actions in the world?" "Yes," said Shi, the scholar of the Moist School. Sima Xi said, "Suppose that His Majesty are going to dispatch troops to attack the state of Yan, are you going to condemn him for that?" Shi said, "From this point of view, do you agree with attacking Yan, my dear prime minister?" "Yes," said Sima Xi. Shi asked, "Suppose that the troops of Zhao are dispatched to attack Zhong Shan, do you agree with that too?" Sima Xi could not find a word to reply to this question.

Once Lu Shuo told Zhou Po, "If you do not pay attention to the state of Zhao, people all over the world will follow you." Zhou Po said, "I hope that people of the world will follow me. It is good for Qin if this is the case." Lu Shuo asked, "Are you going to benefit Qin then?" "Yes," said Zhou Po, "I want to benefit Qin." Lu Shuo suggested to him, "If you are going to benefit Qin, why not just do it and let others follow you?"

The state of Wei sent Meng Ang to take charge of ceding the lands of Jiang, Fen and An Yi to the state of Qin. The king of Qin was very happy with him, so he sent Qi Gu to Wei to persuade the king of Wei to appoint Meng Ang to be minister of education and cultural affairs of Wei. The king of Wei was not happy and he told Qi Gu, "Meng Ang is one of my court officials. I would rather appoint a servant to be minister of education and cultural affairs in stead of using



【原文】

之事何如？”起贾曰：“公甚贱于公之主。公之主曰：‘宁用臧为司徒，无公。’”孟印入见，谓魏王曰：“秦客何言？”王曰：“求以女为司徒。”孟印曰：“王应之谓何？”王曰：“宁以臧，无用印也。”孟印太息曰：“宜矣王之制于秦也。王何疑秦之善臣也？以绛、汾、安邑令负牛书与秦，犹乃善牛也。印虽不肖，独不如牛乎？且王令三将军为臣先曰‘视印如身’，是臣重也。令二轻臣也，令臣责，印虽贤固能乎？”居三日，魏王乃听起贾。凡人主之与其大官也，为有益也。今割国之锱铢矣，而因得大官，且何地以给之？大官，人臣之所欲也。孟印令秦得其所欲，秦亦令孟印得其

【今译】

我发布指示。”起贾出来，在庭院里遇到孟印。孟印说：“您的事情办得怎样了？”起贾说：“您的君主非常轻视您。您的君主说：‘宁肯用奴仆当司徒，也不用您。’”孟印进去谒见，对魏王说：“秦国客人说什么？”魏王说：“他请求用你当司徒。”孟印问道：“您怎么回答他的？”魏王说：“我说：‘宁肯任用奴仆也不用孟印。’”孟印长叹一声，说道：“您受秦国控制真是应该的。秦国善待我，您对此为什么要猜忌呢？即便让牛驮着绛、汾、安邑的地图献给秦国，秦国也会善待那头牛的。我虽然不肖，难道还不如一头牛吗？况且，在我到达之前，大王派三位将军先去秦国致意，说‘看待孟印如同看待我一样’，这是对我的重视。如今您轻视我，以后再让我去责求秦国兑现答应过我们的事情，我即使贤德，还能做得到吗？”过了三天，魏王才答应了起贾的请求。凡是君主给人大的官职，是因为他有利于国家。如今孟印因为割让国土，而得到了高官，哪有那么多土地供他割让？高官，是作臣子的希望得到的。孟印让秦国得到



Meng Ang. Please beg His Majesty of your state to give me another order." Qi Gu went out and encountered Meng Ang in the yard. Meng Ang asked, "How are things going?" Qi Gu said, "Your sovereign looks down upon you so much that he said he'd rather use a servant to be minister of education and cultural affairs instead of using you." Meng Ang went to see the king of Wei and asked, "What did the messenger from Qin say?" The king said, "He asked me to appoint you to be minister of education and cultural affairs of our state." Meng Ang asked again, "What did you say?" The king said, "I would rather use a servant instead of you." Meng Ang groaned and said, "No wonder that you are controlled by Qin. Why are you suspicious of me just because the sovereign of Qin is good to me? If you ordered a cow to carry the maps of Jiang, Fen and An Yi to Qin, the cow would be treated very well there too. Even though I am unworthy, am I not as good as a cow? Moreover, before I arrived in Qin, you sent three generals there in advance to tell the sovereign of Qin to treat me with dignity as if you were there in person. You did so because you had thought so much of me. And now you are treating me with indignity. If you send me to Qin later on to ask them to fulfil their promises, will they listen to me any more even though I am a person of sagacity and virtue?" Three days later, the king of Wei promised Qi Gu to use Meng Ang. A sovereign appoints some people to high positions because these people are of great use to the state. Meng Ang received a high position because he took charge of ceding some territory to Qin. Would there be enough lands



【原文】

所欲，责以偿矣，尚有何责？魏虽强犹不能责无责，又况于弱？魏王之令乎孟印为司徒以弃其责则拙也。

秦王立帝，宜阳令许綰诞魏王，魏王将入秦。魏敬谓王曰：“以河内孰与梁重？”王曰：“梁重。”又曰：“梁孰与身重？”王曰：“身重。”又曰：“若使秦求河内，则王将与之乎？”王曰：“弗与也。”魏敬曰：“河内，三论之下也。身，三论之上也。秦索其下而王弗听，索其上而王听之，臣窃不取也。”王曰：“甚然。”乃辍行。秦虽大胜于长平，三年然后决，士民倦，粮

【今译】

了它所希望的土地，秦国也让孟印得到了他所盼望的官职。对方所欠的债已经偿还了，还有什么可索取的呢？即便魏国强大，也还不能向不欠债的人索债，更何况它本身就弱小呢？魏王让孟印当了司徒从而失去了向秦国提出条件的机会，这是很笨拙的。

秦王立为帝，宜阳的长官许綰用谎言欺骗魏王尊奉秦王，魏王要到秦国朝拜。魏敬对魏王说：“河内和大梁相比，哪一个重要？”魏王说：“大梁重要。”魏敬又说：“大梁跟大王的生命相比，哪一个重要？”魏王说：“我的生命重要。”魏敬又说：“假如秦国索求河内的土地，大王会给它吗？”魏王说：“不给。”魏敬说：“河内在三者之中是最不重要的，您的生命在三者之中是最重要的。秦国索取最不重要的东西，而大王却不答应；索取最重要的，大王却答应下来。我私下认为这么做是不可取的。”魏王说：“说的太对了。”于是放弃秦国之行。尽管秦国在长平打了大胜仗，但战争持续了三年才决出胜负，士卒和人民很疲惫，粮食也匱



for him to cede later on? All court officials wish to obtain powerful high positions. Meng Ang helped Qin obtain the lands it wanted and in return, Qin helped Meng Ang obtain the position he wished for. Both of them were compensated, so what else could they demand from each other? Even if Wei was strong, it could not accuse those who were not in debt, let alone it was weak. By appointing Meng Ang to be minister of education and cultural affairs, the king of Wei lost the chance for demanding some better conditions from Qin. That was unskillful.

After the king of Qin enthroned himself to be King of the world, Xu Wan, the chief official of Yi Yang, tried to trick the king of Wei into going to Qin to worship the usurper. The king was ready to go there. Wei Jing remonstrated with him and said, "Which area do you think is more important? He Nei or Da Liang?" "Da Liang is more important," said the king. Wei Jing continued, "What do you think is more important, Da Liang or the life of Your Majesty?" "My life is more important," replied the king. Wei Jing asked again, "If Qin wants the land of He Nei, would you agree?" "No," said the king. Wei Jing said, "Among the three above-mentioned things, He Nei is the least important one, and your life is the most important one. You would not let them get the least important one but agree to give the most important one, yourself, to them. I do not think that it is wise to do so." The king said, "Oh! I see." He then gave up the journey to Qin. Even though Qin won the war in Chang Ping, it had taken three years to gain the victory. Both the common



【原文】

食。当此时也，两周全，其北存。魏举陶削卫，地方六百，有之势是，而人大蚤，奚待于魏敬之说也？夫未可以入而入，其患有将可以入而不入。人与不入之时，不可不熟论也。

【今译】

乏。在那个时候，东周、西周尚未灭亡，大梁以北的地区仍未失去，魏国攻克了陶，夺取了卫国的城邑，得到了方圆六百里的土地。具备了这样的形势，却要去秦国朝拜，那是太早了，为什么要等到魏敬劝说以后才放弃？在不可去的时候去，这样做的祸患与应该去的时候不去是一样的。去与不去的时机，不可不加以详察。

具备

【原文】

八曰——

今有羿、逢蒙，繁弱于此，而无弦，则必不能中也。中非独弦也，而弦为弓中之具也。夫立功名亦有具，不得其具，贤虽过汤、武，则劳而无功矣。汤尝约于鄆薄矣，武王尝穷于毕耜矣，伊尹尝居于庖厨矣，太公尝隐于钓鱼矣，贤非衰也，智非愚也，皆无其具也。故凡立功名，虽贤必

【今译】

即便有羿、逢蒙这样善射的人和繁弱这样的良弓，却没有弓弦，那就一定不能射中目标。射中不仅仅依靠弓弦，可弓弦是射中的条件。建立功名也有条件，条件不具备，即使比汤、武王还贤德，也会劳而无功。汤曾经在鄆、毫遭受贫困，武王曾经在毕、耜遭受困窘，伊尹曾经在厨房当奴仆，太公望曾经隐居垂钓。在那样的时候，他们的贤德并非比后来成就功业时衰弱，他们的智慧并不愚钝，都是因为条件没有具备。



people and the soldiers were exhausted and foodstuffs were running out. At that time, the West Zhou and the East Zhou were still in existence, and the territory north of Da Liang was still controlled by Wei. Moreover, Wei occupied the land of Tao and some cities and towns of the state of Wei as well. As a result, it had gained about six hundred square *li* of territory. Under such circumstances, it was too early for them to worship Qin. The king should have known that even before Wei Jing persuaded him. Taking action at the unsuitable time was just as dangerous as not taking action at the right time. Occasions for doing things should be scrutinized thoroughly.

8. The Prerequisites to Success

Without a bowstring, no target could be hit, even though we have both great archers such as Yi and Pang Meng and the best bow named Fan Ruo. A bowstring is one of the prerequisites, even though it is not the exclusive one for hitting the target. Similarly, there are also some prerequisites for achieving great success as well. If these prerequisites are not possessed, even people more sensible and virtuous than Tang and King Wu will not succeed even though they might have worked hard. Tang used to be indigent while he was in Yi and Bo. King Wu was very poor and powerless when he was in Bi and Cheng. Yi Yin used to be a servant working in the kitchen. Duke Tai, also known as Lü Wang, used to catch fish along the Wei River. At those moments, they were



【原文】

有其具然后可成。

宓子贱治亶父，恐鲁君之听谗人，而令己不得行其术也。将辞而行，请近吏二人于鲁君，与之俱至于亶父。邑吏皆朝，宓子贱令吏二人书。吏方将书，宓子贱从旁时掣摇其肘。吏书之不善，则宓子贱为之怒。吏甚患之，辞而请归。宓子贱曰：“子之书甚不善，子勉归矣。”二吏归报于君，曰：“宓子不可为书。”君曰：“何故？”吏对曰：“宓子使臣书，而时掣摇臣之肘，书恶而有甚怒，吏皆笑宓子，此臣所以辞而去也。”鲁君

【今译】

所以，凡是建立功名，即使贤德，也一定要具备条件，然后才可以成功。

宓子贱去治理亶父，担心鲁国君主听信他人的谗言，从而使得自己的主张不能推行。即将辞行的时候，他请求鲁国君主宠信的两个官吏跟自己一同前往。到了亶父，亶父的官吏都来拜见，宓子贱命令那两个官吏做记录，两个官吏刚要书写，宓子贱就不时地从旁边摇晃他们的胳膊肘。官吏写得不好，宓子贱为此大怒。两个官吏感到很害怕，就告辞请求回去。宓子贱说：“你们写得太差劲了，赶快回去吧。”两个官吏回去后向鲁国君主禀报说：“不能给宓子贱这人当书记。”鲁国君主问道：“为什么？”官吏回答说：“宓子贱让我们做记录，却不时地摇动我们的胳膊肘，写得不好他又大怒，亶父的官吏都因此而笑话宓子贱。这就是我们之所以要辞职离开的原因。”鲁国君主长叹道：“宓子贱是用这种方式



not less sensible, virtuous or intelligent compared with the time when they had accomplished great achievements. Nonetheless, they were forced to suffer from these hardships because the prerequisites for reaching great achievements were not ready. Hence, whoever wants to accomplish great achievements and gain fame should have the prerequisites ready first even though he might be sensible and wise. Thus can he succeed.

When Mi Zijian was appointed to administer Dan Fu, he was afraid that the sovereign of Lu would listen to the slanderers and impede him in administering it according to his own ideas. Before he was ready to leave for Dan Fu, he asked the sovereign of Lu to send two favourites to accompany him there. After they arrived in Dan Fu, all the local officials came to welcome them. Mi Zijian asked these two officials to register. However, Mi Zijian jogged their elbows from time to time while they were writing. Thus their handwriting was bad and Mi Zijian was angry with them. These two officials were terrified and asked for his permission to leave. Mi Zijian said, "You two cannot write correctly. Leave immediately." The two then went back to report to the sovereign of Lu and said, "It is impossible to act as the secretaries of Mi Zijian." "Why?" asked the sovereign of Lu. The two officials replied, "Well, he asked us to write down something, but then he jogged our elbows from time to time while we were writing. Then he was angry with us since we could not write correctly. All the local officials there were laughing at him because of that. That's why we gave up our posts and came



【原文】

太息而叹曰：“宓子以此谏寡人之不肖也。寡人之乱子，而令宓子不得行其术，必数有之矣。微二人，寡人几过。”遂发所爱，而令之亶父，告宓子曰：“自今以来，亶父非寡人之有也，子之有也。有便于亶父者，子决为之矣。五岁而言其要。”宓子敬诺，乃得行其术于亶父。三年，巫马旗短褐衣弊裘，而往观化于亶父，见夜渔者，得则舍之。巫马旗问焉，曰：“渔为得也。今子得而舍之，何也？”对曰：“宓子不欲人之取小鱼也。所舍者小鱼也。”巫马旗归，告孔子曰：“宓子之德至矣。使民暗行，若有严刑于旁。敢问宓子何以至于此？”孔子曰：“丘尝与之言曰：‘诚乎此者刑乎彼。’宓子必行此术于亶父也。”夫宓子之得行此术也，鲁君后得之

【今译】

谏止我的不肖啊。我扰乱宓子贱，使他不能推行自己的主张，这样的事一定发生过多多次了。假如不是因为你们二人，我几乎要犯错误。”于是就把自己的心腹派往亶父告诉宓子贱说：“从今以后，亶父就不归我所有了，而归你所有。有对亶父有利的东西，你自行决定去做吧。五年后报告施政要点就可以了。”宓子贱恭敬地答应下来，这才得以按照自己的主张治理亶父。过了三年，巫马旗穿着粗劣而短小的衣服和破旧的皮衣，到亶父观察教化的实施情况，看到一个人在夜间捕鱼，抓到鱼以后却将它放回水里。巫马旗问他：“捕鱼是为了得到鱼。如今您抓到鱼以后还把它放回水里。这是怎么回事？”那人回答说：“宓子不想让人们捕小鱼。我放回水里的都是小鱼。”巫马旗回去以后告诉孔子说：“宓子的德行达到了极点。人们私下里做事却如同有严刑在身旁一样。请问宓子是用什么办法达到这种境界的？”孔子说：“我曾经跟他说过：‘自己内心赤诚，你的主张就能在外面推行开来。’宓子在亶父必定推行了这



back." The sovereign of Lu groaned and said slowly, "Mi Zijian is trying to persuade me this way to help me realize my unworthiness, since I impeded him in popularizing his own ideas. I think this kind of thing must have happened several times. I would have made a big mistake without the two of you." He then sent another favourite to Dan Fu to tell Mi Zijian, "From now on, the land of Dan Fu does not belong to me any more. You are the owner of it and please do everything you want to do with it, if it is advantageous and useful. You can simply report the gist of your policies to me in five years." Mi Zijian humbly promised to do that. After that, he could administer Dan Fu according to his own ideas. Three years later, Wu Maqi wore rugs and a shabby fur coat to investigate the actual situation of the moral education in Dan Fu. He saw a man fishing at night. To his wonder, the man set the fish free after he caught them. Wu Maqi asked him, "Everyone goes fishing in order to catch fish. Why did you put the fish back into the water after you have caught them?" The man said, "Mi Zijian does not allow us to catch small fish. Those I put back into the water were all small ones." Wu Maqi went back and told Confucius, "Mi Zijian's virtue is perfect. The common people behave themselves so lawfully in private as if they were under the supervision of the strictest criminal law. How could Mi Zijian manage to achieve that?" Confucius said, "Once I told him, 'If you are honest in the heart, all your ideas can be popularized outside.' I think Mi Zijian has taken this advice in governing Dan Fu." The reason why Mi Zijian was able to take this advice was that the



【原文】

也。鲁君后得之者，宓子先有其备也。先有其备，岂遽必哉？此鲁君之贤也。三月婴儿，轩冕在前，弗知欲也，斧钺在后，弗知恶也，慈母之爱谕焉，诚也。故诚有诚乃合于情，精有精乃通于天。乃通于天，水木石之性，皆可动也，又况于有血气者乎？故凡说与治之务莫若诚。听言哀者，不若见其哭也；听言怒者，不若见其斗也。说与治不诚，其动人心不神。

【今译】

个主张。”宓子得以推行这个主张，是因为鲁国君主后来领悟到了这一点。鲁国君主之所以能在后来领悟到这一点，是因为宓子事先有所准备。事先有所准备了，就一定能让君主领悟吗？这正是鲁国君主的贤明之处。三个月的婴儿，即便面前有轩冕，也不知道羡慕；后面有斧钺，也不知道厌恶，却能晓谕慈母的爱意，真情是赤诚的。所以，诚而又诚才合乎真情，精而又精才能通达天性。通达天性，水、木、石这样的没有生命的东西都可以被感动，更何况是有血气的人呢？所以，凡是劝说别人与治理人民，没有比赤诚更重要的了。听别人诉说自己的悲哀，不如看到他哭泣；听别人诉说自己的愤怒，不如看到他搏斗。不本着赤诚去劝说别人与治理人民，就不能使人受到深刻的感动。





sovereign of the state of Lu realized his own mistakes. And the sovereign of Lu realized that because Mi Zijian had been prepared in advance. Nevertheless, the sovereign of Lu certainly should have realized that even though Mi Zijian had been prepared? That accounted for the sagacity and wisdom of the sovereign. As for a baby of three months old, even though there are sedan chair and official robe in front of him, he does not long for them. He does not fear even though there is an executioner's axe hanging over him. Nonetheless, he can understand the love of his mother because of the absolute sincerity of her true feelings. Hence, being sincere, and more sincere, is in accordance with true feelings. Being faithful, and more faithful, is in accordance with the innate nature. Even lifeless things such as water, wood and stone can be moved with faithfulness and sincerity, let alone a warm-hearted human being. Therefore, nothing is more important than remaining pure-hearted in advising others or governing a state. Listening to others expressing their sadness with words, people would be moved more deeply when they see tears in their eyes; listening to others expressing their wrath with words, people would be touched more deeply when they see them fighting their foes in a close battle. If a sovereign does not remain pure-hearted when advising others or administering the people of his state, people will not be moved deeply.

